The LUTHERAN

PRAYER IS SERIOUS BUSINESS

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The Lesson Was Learned

YESTERDAY a young man from our congregation called me. He said that he wanted to tell me something which happened in his home a few days ago.

"For over two and a half years our daughter has had perfect attendance except for illness in Sunday school," said this professional man. "Frankly I have often wondered whether our efforts on Sunday morning were worth it and whether our daughter gained any real value from Sunday school."

"Her mother asked me the other evening to put her to bed. When Clare kissed her mother 'good-night,' my wife remarked, 'Daddy will hear your prayer. Go right to sleep. He will leave the light on for you.'

" 'Clare doesn't need the light on,' re plied the five-and-a-half-year-old daugh ter. 'Jesus knows I am in bed and He wi watch over me. I don't need the light o any more. Jesus loves me.'

"We were astonished and withou words," acknowledged the father. "I too her to bed, heard her prayer, kissed he 'good-night,' and turned off the ligh Within a few minutes she was asleep an slept soundly throughout the night. have no further doubt about the value an importance of Sunday school for my chi dren."

Thou wilt keep him in perfect pea whose mind is stayed on thee: because h trusteth in thee.

O. GARFIELD BECKSTRAND, II

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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THE CHURCH IN THE NEWS

Don't agree about China

From Communist-controlled Shanghai came an optimistic word last month. "Broadly viewed, the outlook is hopeful," said the Rev. Ralph Mortenson. "We hope that soon we will have Lutheran missionaries returning."

Dr. Arthur S. Olson from British-controlled Hong Kong said that "as long as China aligns herself with Russia the way she is doing, I fail to see much hope." He didn't believe the United States should recognize the new red government. "The real reds are bitterly opposed to Christianity," he said.

Pastor Mortenson is an American Bible Society secretary in charge of the China Bible House. Dr. Olson is director of the China office of the Lutheran World Federation. Both clergymen are members of the Lutheran Free Church in the U.S.

Fifty Lutheran missionaries from America are still in China. Fourteen—including four from the United Lutheran Church—are in Communist territory. About 140 American Lutheran missionaries have left China as the red armies advanced.

ULC approves new China mission

Fifteen minutes' distance from the Communist lines in South China, at Liuchow in Kwangsi province, United Lutherans were progressing with a bold project this month. Four Chinese pastors from Tsingtao were there, under the direction of ULC Missionary Charles H. Reinbrecht.

The new mission is to be a rural service institute. Dr. Martin Yang, noted agricultural expert, is in charge. Six tractors are being used to help farmers in cultivation of their land. Water pumps for irrigation are being installed. Co-operative farms are being established under church leadership. Rural education and medical service are being organized.

When Communists invade the Liuchow area they may be expected to approve the church-directed work which will increase the food supplies. Even if Missionary Reinbrecht is obliged to leave, the Chinese workers plan to remain.

The ULC Board of Foreign Mission allotted funds for support of the Liuchow work from its China budget at a meetin on Oct. 25.

Missions helped by currency devaluatio

Chapels, schools, hospital buildings ar needed on every mission field. Construc tion had been slowed to a stand-still du ing the war years. In Japan valuabl property had been destroyed.

As offerings for missions have increase in United Lutheran congregations sinc the war, some of the needed buildin have been constructed. Many others hav been deferred until more money is avai able.

Last month it seemed to the UL Board of Foreign Missions that imm diate construction of some new buildin is possible because of the cut in value the British pound from $4.03 to $2.9 American money has more buying pow in India, British Guiana, also Argentin For example: the September allotment funds to the ULC mission in India, cash just after devaluation of the rupee, w worth $8,000 more than it would ha been worth two days earlier.

The Board of Foreign Missions on O 26 adopted a total budget of $1,008,0

for its world-wide program in 1950. The ULC Women's Missionary Society plans to supply an additional $480,000. More than one-fourth of the mission money is allotted to India. The budget for Japan is substantially increased.

PARKERS ARE COMMISSIONED

Dr. and Mrs. G. Gordon Parker were commissioned last month for service in British Guiana. They sailed Oct. 25. Dr. Parker will be special representative of the Board of Foreign Missions to aid the Lutheran Church of British Guiana.

From 1936 to 1944 the Parkers worked in the Liberia mission, and were obliged to come back to the States for health reasons. Dr. Parker has been pastor of St. Matthew's Church, Collinsville, Conn., during the interval. Commissioning took place there on Oct. 9. The Rev. Herman Gilbert of the ULC Board of Foreign Missions and the Rev. Albert P. Schilke, president of the New England Conference of the New York Synod, conducted the service.

Government wins in Czechoslovakia

Roman Catholic bishops in Czechoslovakia had said that 7,000 priests in that country would not yield to a new church law scheduled to go into effect Nov. 1.

They said they would not accept increased salaries to be paid by the state. If they took the government's attractive bid for their loyalty, they would "not be shepherds, but hired laborers," they said.

Communist officials in Prague went ahead grimly with plans for enforcing the law. Three hundred priests were arrested along with thousands of other Czechs rounded up in a big attack on professional and business people. A week before the Nov. 1 deadline, Roman Catholic leaders suddenly yielded.

Priests could sign the required oath of allegiance to the state: "I shall be loyal to the Czechoslovak Republic and its people's democratic regime and shall not be anything that would be against its interests, security, and unity." But under their breath they were supposed to add the words, "unless it is in contradiction to the laws of God and the church and the rights of man."

The new salaries would be accepted.

Czech officials had shown that they would crush the Roman Catholic organization in Czechoslovakia if it resisted. Nobody knew how many rank-and-file priests would go to jail rather than accept the government terms. Church leaders said 90 per cent would follow orders of the hierarchy rather than the government.

Protestants had made no threats of refusing to yield to the new law.

100,000 DPs reach U.S.

First shipload of displaced persons arriving in America under the terms of the law passed by the U.S. Congress in 1948 sailed into New York harbor on Oct. 30, 1948. One year later 100,000 DPs had stepped ashore.

Ferdinand Kiisk, an Estonian farmer, was DP No. 100,000. He reached New York with his wife and three sons on Oct.

29. His application had been sponsored by the National Lutheran Council. The Kiisk family will live on a farm at Harrison, Michigan.

Lutherans have sponsored about 8,000 of the 100,000 DPs. About 42,000 were sponsored by Roman Catholics. Jewish agencies, Church World Service, and various non-church groups have brought over the others.

There are only 5,000 Jews left in DP camps in Germany, Austria, and Italy, Representative Francis E. Walter reports. He and other members of a Congressional committee returned to the U.S. last month after seven weeks' visit to refugee camps. There are about 450,000 people still hoping to find homes somewhere, but one-third of them are "hard core" cases—too old or physically disabled—who cannot qualify under the immigration laws, Congressman Walter said.

Presbyterians decided last month to guarantee assurances for 2,000 DP families. Texas Baptists signed up for 300 DPs. The Episcopal Church will find room for 1,200 families.

Assurances secured by U.S. Lutherans through Oct. 18 will provide for 24,582 persons. At least 10,000 additional Lutherans can be included among the remaining 105,000 DPs eligible to come to America before June 30, 1950.

"Displaced persons still in Europe are frantic," said Miss Cordelia Cox, who directs the U.S. office of the Lutheran Resettlement Service. She spent two weeks during October in visiting DP camps in Europe. "The displaced persons are caught in a situation where they are helpless," she said. "Many who should be able to make good adjustments in other lands may not have the opportunity."

Want more clothing

Church people have lost the habit of giving their used clothing for the ragged folk overseas. That's how it seemed this month at Lutheran World Relief headquarters. Incoming supplies of clothes and shoes had dwindled dangerously.

"Children still lack shoes. There are never enough trousers for men," said Dr. Clarence E. Krumbholz, LWR secretary, this month. Supplies are especially needed in Germany, Austria, and Palestine.

A new appeal for used clothing will be made in Lutheran churches this month. Concerted efforts to collect supplies will be made during Thanksgiving week.

THANKSGIVING — HOW?

Give Thanksgiving its full meaning by sharing your blessings with the needy abroad.

SEND CLOTHING . . . SHOES . . . BLANKETS . . . LAYETTES . . . FIX-IT-KITS . . . KIDDIES-KITS to your nearest depot or to

LUTHERAN WORLD RELIEF
N. 13th St. & Bushkill Drive
Easton, Pa.

Bait, string, and a conviction

The eyes of a continent were focused on a tiny Mississippi campus last week, where some heavy drama was being enacted.

Jefferson Military College was broke; the bank was calling in a $5,000 note; chances of finishing out the semester looked dim.

Pennies from Heaven, five billion of them ($50,000,000), were dangled in front of the college's board of trustees by a Natchez (Miss.) jurist, Judge George W. Armstrong.

There was a small string attached: the school would accept rich oil-producing land worth $50 million, would agree to

bar Negroes and Jews from the campus, would teach white supremacy, and give Judge Armstrong administrative control.

The bait was *most* attractive, but the trustees took a long look at their 147-year-old institution and its proud traditions, swallowed hard and said "NO!"

Judge Armstrong was disappointed, but offered to give $5,000 to pay off the debt and forget the whole matter. Still, the trustees said "No!"

"The policies announced by Judge Armstrong are not, never have been and never will be, (those) of Jefferson Military College," they said. "Although the school is in desperate financial circumstances, . . . the board must decline the offer."

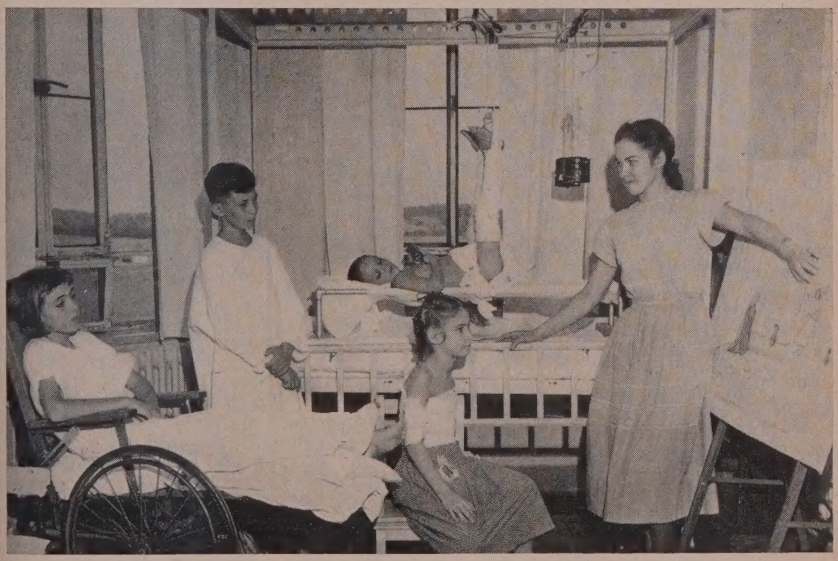
By week's end, there was a happy ending . . . a Texan sent $5,000. This time, there were *no strings!*

Brevities

The annual Holy Hour, planned by Roman Catholics of the Holy Name Society in New Orleans last month, was called off suddenly. It was scheduled for the city park stadium. Park officials had ruled that Negroes would have to be segregated from white people. Archbishop Joseph F. Rummel cancelled the Holy Hour because he said compulsory race segregation contradicts the very idea of a truly Catholic religious celebration.

A two-day meeting of white and Negro Baptist theological students was held at Camp Dan Beard near Louisville, Ky., last month.

Fifty men and women studied the Bible, held discussions and ate together at the Negro Boy Scout camp. During the meeting the group built an Adirondack shelter for use as a patrol shelter by the scouts.



SUNDAY SCHOOL IN A HOSPITAL WARD

Miss Dorothea Greiner conducts Sunday school in children's ward of Springfield, Ohio, city hospital. She has resigned as a nurse to become a Lutheran foreign missionary

The "Christian Workshop in Human Relations" was sponsored by the South-Wide Conference of Baptist Theological Students. Its participants were from Southern Baptist Theological Seminary and Simmons University, a Negro Baptist school.

U.S. publishers sold 487 million books in 1947, a Census Bureau report stated last month. That included 9,248,000 Bibles and Testaments, 2,606,000 prayer books, 30,689,000 general religious books and hymnals. Religious publications accounted for one-fourth of the dollar volume of the periodical industry.

Six million Lutherans

On Easter, 1949, Lutheran church membership in America passed six million. Exact figures will not be available until next October, when total membership gains for 1949 have been tabulated.

Complete statistics for all Lutheran churches in the United States and Canada as of Dec. 31, 1948, were reported last week by the National Lutheran Council. The 1948 membership total was 5,950,735, an increase of 114,588 in a year.

Canadian membership was 161,616, U.S. membership 5,789,119.

Ninety-six per cent of all Lutherans of America are in six churches.

	1949	1948
United Lutheran	1,919,822	1,886,397
Missouri Synod	1,617,692	1,567,558
Evangelical Lutheran	772,163	734,502
American Lutheran	689,227	669,308
Augustana Lutheran	432,329	427,997
Joint Synod of Wisconsin	297,922	324,492

Other Lutherans are in 12 churches, totaling 221,580 in membership.

Thirty-year report

Year books of 1950, to be published late next month, will give membership figures recorded at the end of 1948. The 1920 year books gave figures for 1918, the year in which the United Lutheran Church was formed.

Comparison of 1918 and 1948 figures shows a Lutheran membership growth of 2,290,989 in a 30-year period. This was a 63 per cent advance. Few other Protestant churches came near this record. (Northern Baptist, 5 per cent; Congregational Christian, 30; Friends, 31; Methodist, 33; Episcopal, 41; Presbyterian USA, 45; Disciples, 57.)

Roman Catholic gain in the 30-year period was 49 per cent. U.S. population gain was 43 per cent. Among the large churches with predominately white membership only the Southern Baptist increase (125 per cent) was conspicuously larger than the Lutheran gain.

Among the larger Lutheran churches the gain in the United Lutheran Church in 30 years was greater than in any other.

United Lutheran, 80 per cent . . . Evangelical Lutheran, 75 . . . Missouri, 60 . . . American Lutheran, 59 . . . Augustana Church, 53 . . . Joint Synod Wisconsin, 15.

Statistics

Lutheran congregations in America have an average membership of 363, the 1948 reports indicate. The total is 16,414 congregations.

A heavy building program throughout America increased church debts in 1948 from $25,586,207 to $30,463,416. From 1937 to 1945 congregational indebtedness was cut from about $50 million to $15 million, and has been climbing again since 1946. Church property valuation increased $70,782,937 in 1948, and is now $610,692,254.

In 1948 Lutheran churches spent $121,134,399 for local expenses, and $36,128,620 for the projects of their denominations.

World News Notes

Counter-attack in China

IN VIEW OF the crushing defeats of the Chinese Nationalists, it seems strange to hear that anti-Communist guerrilla activity in areas held by the Communists in China is far greater than similar operations during the Japanese occupation. Chinese Reds are said to be meeting great difficulty in consolidating their gains in many parts of the territory they have overrun.

The movement is attributed to widespread economic disorganization, and is especially active in the recently occupied Shanghai area. The situation has become significant enough to cause high Nationalist authorities to urge a co-ordinated plan of secret aid to the guerrillas by sending in—by air possibly—small arms and ammunition, also printing presses to back up a counter-propaganda campaign to incite the people.

Church influences state

"CHRISTIAN DEMOCRACY" has been taking a significant part in European politics since the war. The Roman Catholic Church now exerts more political influence through the parties which it sponsors than at any time since the modern European states came into existence. Reason for the strenuous efforts to recapture power over governments is that the church is in a fight for its life against hostile totalitarian governments and "godless ideology."

The Roman Catholic Church is strongest naturally in her Italian stronghold, where the Christian Democrat Party has an outright 51 per cent majority. Next largest center of activity is Germany. In Belgium the Christian Social Party exercises power in a coalition with the Socialists.

In Austria, as the Austrian People's Party, the prewar strength of the church furnishes many advantages, but here the occupation forces are hampering. In France, as the MRP (Popular Republican) it has suffered from DeGaulle's appeal to the more conservative elements of the faithful, though it is still the largest single party in the state. In the northern states the Protestant influence is equally active and efficient, but more as an influence than as a political entity.

More money for oil

IRAQ'S FINANCE Minister, Khalil Ismail, has made a formidable double demand upon the Iraq Petroleum Company—to raise the royalty 50 per cent on the petroleum at present removed from Iraq's very rich oil-pool, and to increase production sixfold by 1953.

The demands are due to Iraq's economic difficulties, created in part by the late unsuccessful war, and the loss of income caused by Iraqi refusal to allow oil to be pumped through the pipe-line to Haifa because that would have to go through Israel's territory.

The condition of the Iraqi peasants, at the best wretched, has deteriorated alarmingly. The Iraqi government, like other Arab regimes, is understandably alarmed over the unrest and revolutionary mutterings that are growing louder. They expect the money to quiet these dangerous manifestations to be furnished by the IPC.

Code for doctors

A PROMISING FIRST approach toward a world code of medical ethics and standards of medical care was (Oct. 11) launched in London. Physicians from 42 nations, attending a conference of the

World Medical Association, unanimously agreed that under no circumstances should a doctor "do anything that would weaken the physical or mental resistance of a human being except for strictly therapeutic or prophylactic reasons and in the interests of the patient."

The code also requires that a doctor "must give necessary treatment in an emergency, and that a doctor owed his patient complete loyalty and *absolute secrecy*." This last provision, however, will bring British doctors into conflict with requirements of their nation's health control laws. Certain of the records to be handed in by the doctors at the local offices demand information that exposes the patient's affairs and condition to a measure of public curiosity.

Byrd stayed home

ANTARCTICA CONTINUES to hold the attention of interested and ambitious nations. Argentina, Australia, Chile and New Zealand have been most prominent in the news with claims for territorial rights in that region, but other countries have been equally eager for advantages.

What benefits they seek in that vast waste—as large in area as the U.S.—is obscure, aside from some possible military advantage. However, Admiral Byrd reports that Russia has been industriously exploring the region by ship and plane to locate possible deposits of uranium.

Making this statement before an audience in New York's Hayden Planetarium, he also disclosed that the U.S. Department of Defense last summer "indefinitely postponed" a projected large-scale exploration of Antarctica. This was to have been under Admiral Byrd's direction, and to be implemented with a dozen ships, 35,000 men and accompanying planes. Its purpose was to have been scientific.

Sweden is sweeter

CONTROLS, AND their lifting, play curious tricks on harassed countries which operate them. Until recently (September) sugar was on the ration list of Sweden, and rigidly enforced. Since then, for reasons involving exchange rates, it has been restored to free use by the public. But their Norwegian neighbors along the boundary are still rationed, and the nearby sweets have become too great a temptation. So the Norwegians along the border began to apply for visas to visit their Swedish friends at such a rate that the passports are now popularly known as "sugar passports."

This and that

REFUGEES FROM Romania report that anti-Communist guerrillas are waging successful warfare against the government with arms hidden in the mountains during the war. . . . IN FRANCE the Communist papers have hit a new low in circulation—about half of their 1945 issuance. . . . IN CHINA's rural sections religious persecution is being pressed by the Communists. For the present they still practice tolerance in large cities, such as Peiping and Tientsin. . . . A NEW FLAG—the banner of the UN—will soon be flying over U.S. territory held in trust from the UN. A Philippine resolution recommended it should fly over all trust territories throughout Africa and the Pacific, but British, French, Belgian and Australian officials object. . . . GENERAL MACARTHUR would like to know how 8,000 tons of copper found its way from Japan to Poland when American firms are forbidden to sell copper to Soviet-dominated areas. British and Belgian traders were suspected. . . . NEW ZEALAND will treat with fluorine the teeth of all children in the country.

—JULIUS F. SEEBACH

Washington

CONGRESS, SCHOOLS AND MONEY

THE 81ST CONGRESS has gone home. Not many of the President's "must" measures were written into law. The point now is *what was not passed.* Perhaps the three items Mr. Truman urged the strongest, and which failed to pass, were his "Civil Rights" program, his proposal for increase of taxes, and the Taft-Hartley labor bill repeal. Division within the Democratic ranks obviously accounts for the three Administration defeats. Campaign promises could not be fulfilled in this session.

Public schools in U.S.

AMONG Washington's non-government statesmen is Dr. Joy Elmer Morgan, editor of the National Educational *Journal.* He is a man who knows how to relate his Christian faith to social issues. In a recent address for the Kiwanis Club, Dr. Morgan said that "America has the greatest educational system the world has ever known. We have now 100,000 elementary schools, 24,000 high schools and 17,000 colleges. Teachers number nearly one million.

"But we still do not have sufficient school facilities. Millions of our young people are suffering for lack of them. During the manpower mobilization of the last war 659,000 who were otherwise acceptable were rejected because of not having sufficient schooling.

"It will take one billion dollars a year for the next 10 years to provide the buildings and other equipment to take care of the needs of our increased population of youth during that period. And teachers—a million will be needed in the elementary field alone."

The Administration's bill for Federal support of education encountered a blockade that prevented action at this session.

Cheap money

THERE IS a notion around some government circles that deficit spending is not hurtful or harmful. The more the government spends, even with deficits, say those who uphold this point of view, the more prosperous we are. If government spending will prevent deflation and a business recession, then it is better to have the budget out of balance, these folks say.

I can see only one down-to-earth reason for cheap money. That is to enable the government to collect larger volumes of taxes to apply to the national debt. If the U.S. falters in its debt payments, the value of our currency is surely at stake. Then where do we go from here? It is a difficult circle to break.

One group of people who make a balanced budget hard to accomplish is the lobbyists who play one group or interest against another in an effort to protect the interests of those they represent. There are perhaps 1,400 lobbyists in Washington knocking on every significant political door. One congressman says this number is 1,900. Lobbyists can be very helpful in keeping legitimate interests of business and institutional life intelligently represented. Playing one group against another, however, is thoroughly un-American.

Blasphemy

A BILL is due to be introduced in the next session of Congress, forbidding the use of the mails to blasphemous materials. Blasphemy in this bill refers to irreverent reference to God's name. "Obscene" material is forbidden. Why should blasphemous material be permitted?

—OSCAR F. BLACKWELDER

The Camera Works for the Church

A movie of mission work is now ready for ULC congregations. It tells the true story of Fujita, orphan boy of Japan

FAST PLANES DON'T take very long these days to fly from America to Japan. But not many of us are planning to go there soon. So we won't have opportunity to get first-hand impressions of what our United Lutheran missionaries are doing in that country.

"The next best thing," said our missionary leaders, "would be to engage photographers to make a movie of our mission in Japan. That ought to be a way of helping our people to know how we are getting along over there."

Two skillful movie men, William James and Charles F. Schwep, had been traveling in China and Japan last year. They were making pictures for the Protestant Film Commission and for several Protestant churches. They accepted an assignment to do a film for the people of the United Lutheran Church.

Several months ago they were back in New York City with their reels of high-grade color film. The pictures had been taken in Tokyo, Kumamoto, Fukuoka—some of the cities where United Lutheran missionaries are working. In New York the sound, music, and narration were added. The result was a 35-minute story-telling movie—"Fujita, Orphan in Japan"—which is now ready for showing in all ULC congregations.

THE FILM TELLS a true story about a widow who brought her infant son to the Colony of Mercy—the Lutheran social

FUJITA GETS ENOUGH TO EAT
At Lutheran colony of mercy, the little boy grows up

service center in Kumamoto. This Japanese mother had struggled desperately to feed her children after the father died. When she could find no other way out, she brought her youngest child to this home.

For the first time Fujita heard of Jesus. Eventually he reached high-school age. That was when Japan was being turned into an armed camp. The American missionaries were obliged to leave. Fujita was sent to work in war industry.

After the defeat of Japan the missionaries came back. The young man who had been trained in their school was one of the most enthusiastic in greeting them. He had decided that he wanted to be a pastor. Dr. L. S. G. Miller made it possible for him to go to Tokyo to enroll in the theological seminary.

At the seminary it became clear to Fujita what great work lies before the Christian church in postwar Japan. Even while a student he had a chance to do some real Christian work in rescuing two boys who had started on a career of crime. He won their confidence and succeeded in placing them in a home where they could grow up amid good influences.

The young student also found himself a bride during his student days. Fujita's ordination as a pastor and his wedding are shown in the film. Fujita and his wife are starting now on their days of Christian service to their people.

THE MOVIE IS FULL of attractive pictures of the work of Christian churches in Japan. It makes clear the opportunities that now exist and the great work that lies ahead.

Missionaries in Japan worked hard to help the photographers make the movie. Miss Maude Powlas and her associates at Kumamoto helped prepare the various scenes, gathering together costumes,

CLASSROOM IN KUMAMOTO
First lessons about Jesus

enlisting village people as "extras" and getting the bride properly dressed for the wedding. In New York the Rev. Herman L. Gilbert had a big job getting the film

NOW A SEMINARY STUDENT
Fujita was going to be a pastor

put together properly, cut to the right length, and started on its way for showings throughout the church.

Everybody agrees this first ULC foreign mission film is a great success. It is already in demand in non-Lutheran churches. The cost—$15,000—will be made up through the modest rental

ORDINATION
Fujita becomes a pastor

charge which is made each time the film is shown.

ALREADY THE ULC Board of Foreign Missions is preparing to make films in other mission fields. An assignment has been made for photographers in Africa to take pictures on the Liberian field. One will be made later in India.

At last the church is able to use the movie technique to present to the people of America a clear and convincing report on the missionary work in foreign lands. In theaters all over America the newsreel photographers have for years been giving us reports on great events all over

BRIDE AND GROOM
Together they will work for Christ

the world. Now at last in our churches we are going to see for ourselves what Christian missions look like.

✠

La Rochefoucauld spoke the truth: there is something in the ill luck of even our best friends that is not altogether displeasing to us.
ALLAN A. HUNTER, *The Audacity of Faith,* Harper

✠

A LANGUAGE FOR ALL

Worship is a universal language. Yesterday a new family of DPs from Latvia came to our town. They speak only Latvian. Today they are in church. They are perhaps the most devout worshipers there. The joy of being in God's house can be seen on their faces. They are reverent, prayerful, obviously in devout communion with God. And they cannot understand a word of English! Surely, worship is a universal language. It is the language which makes all men brothers.

"You Bring This Child for Holy Baptism"

By JOSEPH B. MOHR

Sometimes we get mixed up about the real meaning of the sacrament of baptism. We put the unimportant things in first place

A BAPTISMAL CEREMONY is taking place in a house down the street. The pastor is reading the first part of the order for the Baptism of infants, leading up to the statement: "In obedience to our Lord's command you bring this child for holy baptism." Aunt Emma is holding the infant. Standing nearby are father and mother and grandmother.

Aunt Emma, who came to town on one of her yearly visits, was asked to be the godmother. *How lucky she came at the right time,* thinks father.

Aunt Emma speaks: "Yes, I renounce." And in reply to the question, "Do you promise to instruct him in the Word of God, and to bring him up in the nurture and admonition of the Lord?" she proudly announces, "Yes, I promise."

"John Elmer," continues the pastor, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost. Amen."

Grandmother sighs with relief. *Now the little dear will be rid of his stomach trouble. I'll see that the baptismal water isn't poured out.*

MOTHER SMILES approvingly at her youngster, who started to cry when the water touched his head. *It was effective! And now, at last, he has a name.*

Now the minister is praying. Father wonders, *Isn't it over yet?* No. The preacher is saying something about teaching the child the Creed, taking him to church, and providing for his instruction in the Christian faith. *Oh, well, I suppose he can't just stop without making a few concluding remarks. Anyway, John's baptized, and that's all that matters.*

THIS IS AN imaginary sketch of what could happen at a baptism, showing the superstition and misunderstanding that sometimes exist in people's minds. Just what is wrong with this scene?

For one thing, the baptism should have taken place in church. In case of emergency the rite can be performed anywhere, but ordinarily the house of God is the place for all acts performed by the church.

The parents, who will rear the child, should have been the sponsors. The church doesn't encourage the practice of having relatives or friends as sponsors, unless they will actually bring up the infant. Besides, the term "godparent" isn't used by our church.

Baptism, contrary to grandmother's belief, isn't a cure for illness, and the water has no magical properties.

Mother was worried that her son wouldn't have a name if he wasn't baptized. But children are usually given names at birth, which are valid and legal whether baptism takes place or not. Baptism shouldn't be confused with the ceremony of christening inanimate objects.

Neither does baptism stamp an indelible mark upon a child, or infuse a substance, or stir up some spiritual chemical process. In fact, it is the parents who are, in God's sight, forever marked as the ones who assumed great responsibility in bringing the child for baptism.

What change will take place in the in-

fant is largely the result of the faith of the sponsors in bringing up the youngster as a Christian, in obedience to the exhortation by the pastor at the conclusion of the baptismal ceremony. It would be wise for parents to memorize this exhortation:

I now admonish you who have done so charitable a work to this child in his baptism, that ye diligently and faithfully teach him the Ten Commandments, the Creed, and the Lord's Prayer; and that, as he grows in years, ye place in his hands the holy Scriptures, bring him to the services of God's house, and provide for his instruction in the Christian faith, that, abiding in the covenant of his baptism, and in communion with the church, he may be brought up to lead a godly life until the day of Jesus Christ.

THIS ADMONITION, next to the promise of God's grace, is vitally important in the baptismal ceremony. The covenant established between God and the infant must be made effective for the child through the activity of parents and the church, whose responsibility is indicated by the words: "*You* bring this child for holy Baptism."

In addition to sealing the promise of forgiveness of sin, eternal life and deliverance from evil, baptism sets a soul in a new relationship with God. In baptism God offers, not a germ implanted in the soul, but *himself only*. An individual doesn't acquire faith and then enter the communion of saints. But God, through the Christian fellowship, comes to the individual, bringing faith to him, with all the benefits the means of grace offer. The church takes the sinner into its fold.

The baptized child isn't, in a sense, an individualist any longer, for he now belongs to a faith, a fellowship world-wide. What has happened to him in his baptism is no longer his concern alone—not that the faith of the Christian community can be a substitute for an individual's faith—but a lively faith is always bound up in something outside of, beyond the individual. This is indicated by the fact that the baptized infant's name is placed on the record of the church, and the child is forever under the spiritual care of the household of faith.

NATURALLY AN INFANT can't have the same kind of faith an adult possesses. Left to his own inclinations, uninfluenced by Christian parents, friends, or the church, no child—baptized or unbaptized—can acquire a saving knowledge of God or grow up to be a Christian. But, as Luther points out in his large catechism, "We bring this child in the purpose and hope that it may believe, and we pray that God may grant it faith; but we do not baptize it upon that, but solely upon the command of God."

God grants the infant faith which will develop and mature through the care the church exercises over the child, and through Christian training by parents. This doesn't mean that in baptism a magical influence is set to work, despite the wishes of the child—for true faith must be voluntary. The child is nurtured in such a way that when he does reach an age of understanding, he will not choose to despise the heavenly grace that is daily offered him.

It is possible to think of God's grace as given to us through an inner change taking place rather than because of the merits of Christ. "The all important matter is not that in infancy our hearts by God's grace were endowed with a faint spark of spiritual life but that the Word and promise brought us then are offered us anew every day of our lives through the covenant which God then made with us. . . . Nowhere more than

in baptism is man taught to realize his own helplessness in spiritual matters, and the sole efficacy of divine grace" (*H. E. Jacobs*).

THIS DOESN'T MEAN that the presence of the holy Spirit can't influence or produce a temper or disposition of heart and mind, apart from the consciousness of the child. We can't restrict the power of the Spirit by saying he can't favorably dispose the heart of an infant, even in the child's helplessness, and later bring the child to an intelligent understanding of what was there involved. No affectionate mother doubts that her infant, even in his utter helplessness, can respond to her love. So it would be unwise to suppose that an infant can't respond to God's love.

But the helplessness of an infant is eventually turned into a more active response through parents and the church, God's agents, who teach the child the truth about God and the Christian way of life, who teach the child to pray and sing hymns, who lead the child into the experience of Christian living. Thus the grace of God is offered to the child each day. Thus the Spirit works upon persons. Luther remarked: "Infants are aided by the faith of those who bring them to baptism." So it would also be unwise to suppose that God does not need the co-operation of parents.

The significance of baptism is that the old man "in us is to be drowned and destroyed . . . and that again the new man should daily come forth and rise . . ." Through baptism an infant will become a new person because, if parents remain true to the baptismal covenant they made with God for their child, they will bring him up in a way other children aren't reared. There will never be a time when such children, brought up as Christians, don't know the new life.

AND WHEN THE CHILD reaches an age of understanding, he is confirmed. While baptism is primarily God's act, confirmation is man's formal, public recognition of the baptismal covenant. In confirmation the youth answers for himself the questions his sponsors answered for him in his infant baptism. Thus the act of baptism is proved to have been effective, for God did indeed work faith in the one who is confirmed and who with his own lips accepts Christ. God offered himself in baptism, and was accepted.

Since the Word of God is absolutely necessary to salvation; since the Word comes to us only through external means, such as the written and preached Word and the visible Word in the Sacraments, it is clear that baptism is necessary to salvation. What God has commanded we shouldn't despise or reject as unnecessary.

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THE PULL OF FAITH

At eventide I watched a neighbor boy fly his kite. It went higher and higher. When I could see it no more I said to him, "It's lost."

"No," he answered, "I still have it. I can feel it pull."

Others may tell the Christian when his faith soars above the darkness of life, "It's lost." Like the boy with the kite he can say, "No. I still have it. I can feel it pull." For as long as faith pulls, we have it.

SNYDER ALLEMAN

Big Radio Idea is Developed in the South

By J. R. BROKHOFF

Protestant churches work together to establish radio center which will promote extensive ministry via the airwaves

WHEN GEORGIA'S Secretary of State, Ben W. Fortson, affixed the seal of the state on the charter of the Protestant Radio Center, Jan. 5, 1949, something new in religious radio in the United States had come. The center is said to be the only co-operative religious radio organization in America.

The Protestant Radio Center is a nonprofit organization with the aim of promoting religious, educational, and cultural projects in the field of radio, recording, television, motion and sound pictures, still pictures, books, pamphlets, sheet music and allied fields.

The center was founded by Emory University, Candler School of Theology (Methodist), Agnes Scott College (Presbyterian), Columbia Theological Seminary (Presbyterian), Southern Presbyterians, Methodist southeastern jurisdiction, Episcopalians of Georgia, the Inter-Regional Council (Home Missions Council, Federal Council, and International Council of Religious Education), and southern Lutherans (Virginia, North Carolina, South Carolina, Georgia-Alabama, and Florida synods).

The Southern Baptist Convention is the only major southern church body not in the new radio center. During the past year the Baptists withdrew from the Southern Religious Radio Conference, and established their own radio center in Atlanta. On Oct. 2, Southern Baptists began Sunday afternoon broadcasts over a network of 134 stations in 22 southern states with an estimated audience of 50 million. The programs, originating in their Atlantic studio, will be heard over the ABC network.

THE PROTESTANT RADIO CENTER was made possible by a promise of $10,000 by the James Bulow Campbell Foundation providing that the incorporators had $15,000 in cash by Oct. 1, 1949. The incorporating bodies raised this amount by asking denominations and church institutions to become founding donors. To become a founding donor a university had to contribute $3,000, denominations with a membership of more than a half million, $2,000, seminaries and churches with less than a half million members $1,000.

Lutherans became a founding donor by the successful raising of $1,000 by the Brotherhoods of the Georgia-Alabama Synod.

The founding donors elected the Board of Trustees, which is subject to re-election every year. The officers of the board are Dean H. B. Trimble, president of the Candler School of Theology, president; Dr. John M. Alexander, executive secretary of the Southern Presbyterian Radio Committee, executive vice president; J. R. Brokhoff, chairman of the Southern Lutheran Radio Committee, secretary; George H. Mew of Emory University, treasurer.

TEMPORARILY THE STUDIO of Pro

The Rev. Mr. Brokhoff is pastor of Redeemer Church, Atlanta, Georgia.

estant Radio Center is located in Presser Hall of Agnes Scott College, Atlanta, a Presbyterian school for women. The studio has been furnished with $25,000 worth of the latest radio equipment. Future plans call for a separate building, probably on the campus of Emory University, to house the center and its work of broadcasting, recording, audio-visual aids, and television.

The Radio Center is already in operation. Both live-wire and recorded programs are sent from the studio throughout the South each week. Fifty-two southern radio stations donate a half-hour each Sunday morning to the center for live-wire broadcasts. Ninety-one other stations from Virginia to Texas carry weekly a recorded religious broadcast prepared by member-denominations of the center. These are usually presented by each denomination for a three months' period known as, for example, "The Methodist Hour."

The founding donors divide the number of broadcasts among themselves. A denomination may take as many weeks as desired. The only limiting factor is cost. Although the 52 stations donate their time, the telephone-line charges cost the church $25,000 for 13 weeks. Recorded programs for the present 91 stations is considerably less, $8,000 for 13 weeks. Lutherans of the South are planning to launch a series of recorded broadcasts in 1950.

The Protestant Radio Commission has recently acknowledged and accepted the Protestant Radio Center as its own southern outlet. In 1950 the Commission has assigned the center three months in 1950, the coast-to-coast Sockman hour. These broadcasts will originate in Atlanta from the Center's studio. Messages from southern preachers will be heard throughout America without any cost to the founding donors of the center.

The Protestant Radio Center has a bright future. Without any promotion, 140 radio stations are using its programs. As it becomes financially able, a full-time staff of executive secretary, production expert, and office secretary will be employed and then the number of stations is expected to double. Television has not as yet been touched, but there is a growing conviction that the field must be entered shortly by southern Protestants through the Radio Center.

The Southern church believes in the power of radio to sow the seed of God's Word. It believes in it to the extent of nearly a half million dollars annually: Baptists, $285,000; Methodists, $50,000; Presbyterians, $47,000; Episcopalians, $25,000. By becoming a founding donor of the Protestant Radio Center, the southern Lutheran Church has taken the first step to join with its fellow-Protestants in the use of the air to proclaim the gospel.

In a section of the country where the Lutheran church is hardly known, the opportunity has opened to acquaint the average citizen with its message and tradition. Through the Radio Center the churches of the South have joined forces to give a united voice which will soon be heard all over the nation. What could not be done by any one denomination will be a reality through co-operative effort and resources.

A man may be shut out of heaven for the very thing no law on earth could take hold of him for. — Bishop Thomas Wilson

Refugees Risk Illegal Entry into Canada

By S. F. M. FRIEDRICHSEN

This past summer, as in every summer since the war, DPs stranded in Sweden took a long chance on crossing the Atlantic without immigration papers, in small boats

I SAW THE BROKEN diesel-engine of the 70-foot-long, 50-year-old refugee boat "Amanda." I touched its worn and weather-beaten sails and stood below deck at the drinking water tank which had almost been empty 700 sea-miles from the Canadian coast, leaving 27 men and women and the four children to the mercy of God and the wild sea.

I sat with Captain Jacobs Anderson in his cabin and listened to his tale of thrills and dangers—the flight from Sweden, the kind Portuguese people at St. Miguele of the Azores who showered the refugees with gifts of fruit, the miserable 47 days of seasickness, the distressing and hazardous 400 sea-miles of cruising with scanty sails, the glad meeting with the U.S.A. Coast Guard cutter "Unimac," and the final towing trip to Halifax by the Canadian government's boat, the "French Canadian."

I looked at the narrow, 2½-foot-high berths, and considered myself lucky not to be compelled to lie 47 days in one of them, as the poor sick woman had to do who expected the birth of her child.

WE CLIMBED ON board the "Sarabande" which lay alongside the "Amanda." It is an old 752-ton English minesweeper which by three months of arduous labor the refugees had converted into some sort of passenger vessel to carry 258 people, including 60 children.

Three rows of narrow berths, on top

THE "AMANDA"
Water tank was empty

of each other and so low that one coul never sit up straight, were the space whic most of the refugees occupied during th 25 days of crossing.

Captain Mennic was in detention wit all the other refugees. But the "watch of the seven Latvian crew members, un der command of the first officer, M Valdemar Jurjaks, was on hand to we come me. Upon my question regardin the weather during the crossing, Mr. A Sarins, organizer of the trip, gave th answer, "All right for seamen but not f landlubbers."

The people of these two boats, togeth with 160 refugees of the previously a rived "Parnu" and "Gladstone"— all all about 448—are eagerly awaiting th decision for their admittance to Canad They have come illegally. The Luther Church has not encouraged them to com

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Pastor Friedrichsen is the Lutheran chaplain for immigrants arriving at Montreal.

PASTOR FRIEDRICHSEN
In three languages

that way, in fact has warned them not to disobey Canadian immigration laws. But from a humanitarian and psychological point of view their unusual manner of flight from Sweden and entry to Canada can be considered sympathetically.

IN THE TWO SERVICES for these refugees, held on Sept. 18 at detention quarters, Pier 21, and the old Rockhead Hospital, outside the limits of Halifax, we sang English, Latvian and Estonian hymns. The choir of Resurrection Church and the beautiful little altar with candles and flowers, so neatly arranged by our Immigrant Welfare Officer, Miss Katrina Petersons, added to the splendor of the services.

I was privileged to bring these people the comfort of God's Word in English, Swedish and German. You should have heard these people sing! The rich tenors and strong bassos of the men, led by the lovely contraltos and fine sopranos of the women and children, sang praise to the Lord. What did the detention quarters matter, the locked doors and the barred windows! The living Christ with his spirit was in our midst!

But as these victims of the cruelties and bloodthirst of men could not restrain themselves from rejoicing over the fact that they were safe in Canada, neither could they hold back the tears caused by memories of childhood days and happy homes, of nights of terror and days of misery, of loved ones whose fate they know or do not know.

MISS KATRINA PETERSONS
Meets immigrants at Halifax

AFTER THE SERVICE at the pier I visited a sick woman in one of the detention rooms. There she was on her bunk-bed surrounded by the trunks that held her few earthly belongings. We said a prayer and a comforting word of the psalms. When I was about to leave, her emotion prevented her from speaking. But her trembling hand expressed her gratitude to God and the church. In the afternoon I was also in the detention hospital barracks, visiting other sick refugees who appreciated my coming.

How fortunate we are to have our Lutheran Immigrant Welfare Officer, Miss Katrina Petersons, at the port of Halifax. She knows the sorrows of the DPs and

speaks their languages. She visits them frequently, and patiently listens to their troubles. She entertains them with movies and books and brings the little children candy and fruit. She is an efficient interpreter for the refugees and the immigration officers. She is the cheerful messenger of the comforting gospel of the living Christ. She is indeed very much needed there!

I stood on top of the old and famous citadel and saw on the horizon the Atlantic, over which these many refugees, in danger of losing their lives, had sailed with fervent hopes for security and peace of heart and soul. And I thought of their spirited singing, which echoed and re-echoed in my heart:

Oh wotken Jumalat Suust,
Sudamest nuud kiita . . ! (Estonian)
Now thank we all our God
With heart and hand and voices!

There Are Still Chaplains

Pastors go with the men of the army and navy, to all parts of the world, ministering as faithfully to service personnel in days of peace as they did in days of wa

THE WORK AS A Navy Chaplain in the Philippines was an exciting and interesting experience for Chaplain Thomas B. Uber, II, of Gettysburg, Pennsylvania. He has recently returned from two years' foreign duty at a Naval Air Station near Manila.

Besides the numerous duties of a Navy Chaplain, Chaplain Uber also had opportunity to do social-welfare and missionary work among the Filipino people in the province of Cavite.

Religious work for military personnel and their dependents on the naval air station was in many ways like the ministry to a civilian parish. Living quarters for dependents are located on the station. A fine program of Sunday and weekday church services, Bible classes, and a large Sunday school was carried out successfully.

In his capacity as secretary of the Navy Relief Society, Chaplain Uber interviewed and counseled applicants for Navy relief, many of whom were Filipino widows and orphaned children of Filipino servicemen who served with the Navy during the war. It was interesting to tall with these people, many of whom wen through terrifying experiences during th Japanese occupation.

ONE OF HIS VALUABLE experiences i the Philippines was his work with mission church in the city of Cavite. Th church building was bombed during th war and many members killed. Th church had been unable to get a regula pastor since the beginning of the wa As the two Lutheran Navy chaplain who preceded him, Chaplain Marsha Brenneman and Chaplain Arthur Fri berg, had served this church, Chapla Uber also took over this responsibility.

It is a congregation of about 125 pe ple. They are sincere Christians. Servic were held each Sunday evening, and special occasions the sacraments were a ministered, marriages and funerals pe formed, and as much time as could spared was given by the chaplain. new church building was started last ye and was almost completed when he le

THE CUSTOMS of the many villages a

barrios surrounding Cavite and Manila are most interesting. Each village has its own patron saint. On that particular saint's day the village celebrates with a fiesta. This is a time of florid street decorations, colorful religious processions, spectacular firework displays, roast pig and a general good time for all the inhabitants and visitors.

One of their special celebrations takes place on John the Baptist's day, the 25th of June. On this day it is not safe to be walking or driving through the towns. People line the sides of the street with buckets or shovels and literally "baptize" with muddy water all who may happen to pass along.

THERE IS NO MIDDLE class in the Philippines. People are either rich or poor—mostly the latter. They are either religious or irreligious. The Protestant church is making large gains in this country. The common people, tired of superstition, fear, costly ancient customs and fiestas, are joining the Protestant church. They are eager to receive the word of God. They are a singing people and it gives one a thrill to hear a congregation sing out the old hymns of the church in full, pure voices.

The present situation offers a great challenge. The Lutheran church has no mission work in all the islands except two small Missouri Synod missions in Manila. The church can play a great part in helping the people through the days of the growth of their new republic.

In returning to the United States, Chaplain and Mrs. Uber were able to stop in China and Japan. They visited Miss Erva Moody, an old friend, at the Lutheran Mission in Tsingtao, China, a short time before Communists arrived to take possession of that city.

Chaplain Uber has recently reported for duty at the Marine Corps Recruit Depot, Parris Island, South Carolina, where he will be stationed for some time.

MILLER FAMILY
Reunited this summer in Munich

CHAPLAIN JOHN MILLER, who was pastor of St. Mark's Church, Bethlehem, from October 1946 until November 1948, and of Calvary Church, West Chester, from 1936 until 1942 (when he first entered military service) is Protestant chaplain of Erding Air Force Depot, near Munich.

This depot, a former stronghold of the German Luftwaffe, now is the supply and

CHAPEL
At Erding Air Force Depot

maintenance center for the United States Air Forces in Europe.

The chapel used by Chaplain Miller is a new brick building. It has an electric organ, and an altar hand-carved by a German craftsman brother of an airman sergeant presently stationed at Erding.

Chaplain Miller entered the chaplains' school at Harvard for a month following his entry into service in September 1942. He was commissioned as a first lieutenant and assigned to the Air Force. On Jan. 1, 1944, he was promoted to captain.

From September 1944 until June 1946 he served in Italy. In September 1946 he was discharged from the Air Force but became a member of the Air Force Reserves. During November 1946 he was recalled into service. He now plans to remain with the Air Force.

Chaplain Miller studied at Muhlenberg College, Allentown, and the Lutheran Seminary, Philadelphia.

Captain Miller served at Celle air lift base until he transferred to the Erding Depot last February.

NAVY CHAPLAIN KARL PETERSON CONDUCTS SERVICE ON U.S.S. "YELLOWSTONE"

CHAPLAIN KARL G. PETERSON leads a congregation of sailors and marines in prayer. This service was held aboard the U.S.S. "Yellowstone" during a recent visit at Augusta, Sicily.

Chaplain Peterson is a member of the United Lutheran Church. He is a graduate of Thiel College and Chicago Lutheran Seminary. Prior to his entry in the Navy in 1944, Chaplain Peterson served in Trinity Church, Ft. Wayne, Ind. Holy Trinity, New Castle, Ind.; Christ Church, Radford, Va.; and Christ Church Evansville, Ind.

Stop grieving over being misunderstood, and try your hand at understanding other people. It is a much saner and happier occupation.

THOMAS CARLYLE

Faith Can Create Health

By RUSSELL L. DICKS

Medical men have been discovering how important faith is in keeping people well. Here are suggestions for permitting our Christian faith to exert its influence

WE BECOME ILL in a large number of instances because of the wear and tear of our emotions on our bodies. We have within us health-maintaining forces. They are sufficient to keep us alive and healthy almost indefinitely if it were not for the destructive effect of the emotions of pain, fear, guilt, and loneliness.

Freedom from pain, confidence and trust and hope, a sense of dignity and worthfulness, affection, love, companionship, are the health-giving and health-restoring emotions. These conditions of the spirit have always been the concern of religion and the church, just as religion has always been interested in health.

Our Lord gave approximately a third of his time, according to the gospel records, to the sick during the brief years of his intensive ministry. The church was the first to build hospitals and to support medical schools and schools of nursing.

The church today has renewed interest in the relation of religion and health, because of research and discoveries of the modern medical men. It is the doctor, not the professional churchman, who has carried out the investigation and pointed out its implications. He is responsible for present-day emphasis on the great possibilities of faith in relation to keeping people well. The church has not moved into the field of medicine as much as the physician has moved into the field of religion.

GOD WILLS HEALTH. God meant that we should have health. We are always blaming God for killing people when he had little to do with deciding the time of death. When a person dies we sometimes say, "It was God's will." Why do we say that? Probably because of the mystery of death. Anything we do not understand we are apt to lay up to God's doing.

Approximately 20 years has been added to the length of life of every person in the United States since the turn of the century. Do you know of anything that has happened in the last 50 years that could cause the Divine to want us to live 20 years more than in 1900? I can think of several things that might cause him to want us to die sooner. Actually, God probably is not much interested in *when* we die. We believe he is *very much interested* in what we do before we die and how we die.

No, God wills health, not illness, nor death. The evidence, which every doctor is familiar with, is strong. Dr. Richard Cabot, a famous Boston physician with whom I was associated for many years, used to say that his profound belief in God was gained at the autopsy table where he studied dead bodies. There he saw the footprints of God. There he saw scars of battles which the body had won without the patient even knowing he was sick.

SHORTLY BEFORE I went to the Massachusetts General Hospital in Boston to serve as chaplain, a 60-year-old man was brought to the hospital after having been hit by an automobile. An hour later he died. After the examination the doctor

asked the man's wife, "Has your husband been sick a good deal?" The wife replied, "I have known him since he was a child and he has never been sick a day."

Yet at the post-mortem examination evidence was found of his having had *four major diseases,* anyone of which might have killed him.

There are powerful forces that are operating for health within each of us, day and night, week after week, year after year. A great healing power fights on our side, within our bodies and wins most of our battles for us. In so far as medicine assists us in the battle for health, it is performing the will of God. God wills health and provides the healing forces to produce it. The physician helps to prepare the conditions of healing but it is God who heals.

IF GOD WILLS health and sets up such powerful forces to produce health, then is the ill-health around us a sign of God's failure? I would say it is not so much a case of God's failure as it is a case of *our* failure, for we block the forces that make for health through the destructive emotions that sweep through us.

Instead of permitting ourselves to be loved and to love, we hate. Instead of seeking forgiveness we become depressed and reject the message of understanding and encouragement which is at the heart of the New Testament. Instead of coming into the Christian fellowship we stand outside the church and feel isolated from God and our fellow creatures. Instead of trusting the health-giving forces within us we go around feeling our pulses and taking our temperatures.

THE MESSAGE of the gospels is one of "good news" and of faith. It stands directly opposed to the destructive emotions and seeks constantly to release and encourage trust, affection, companionship, love. One day a father brought his sick son to Jesus and said, "Please help us. My son has been ill since he was a small child."

Jesus said, "If thou canst believe, he can be helped. All things are possible to him that believeth."

The father is reported to have cried out, "I believe. Help thou mine unbelief."

That skeptical father, who had probably gone from one healer to another, with growing doubt as one after the other failed, could not completely reverse his attitude of lack of belief. But he believed as much as he could and prayed that his remaining doubt would be relieved.

The church seeks to instill an attitude of trustfulness in all, believing that through the positive emotions of cheerfulness, hope, affection, confidence, love, health can be restored and maintained. It believes also that the physician is an instrument of God and the healing forces.

LET ME SUGGEST ways in which the healing forces within us, around us, and beyond us, may be permitted to flow through us. It is not a problem of bringing new forces into operation in our behalf. The healing forces are already operating within. We seek only to strengthen them and to give ourselves over to them.

Our Lord one day said, "The kingdom of heaven is within you." Perhaps the forces of the kingdom Jesus spoke of and those that make for health are closely allied. Or perhaps they are but different parts of the same whole. Health means balance and unity. Our desire is that each of us may become a whole person, a unified person, so that we may be, as St. Paul wrote in his letter to the Philippians, "heirs and joint-heirs with God," thus joining *with God* in the creative process and in fellowship.

PAUSE FOR A FEW moments of quietness while you "practice the presence of God," when his Spirit shall flood your spirit and renew you. Place your feet upon the floor, sit straight in your chair, letting your arms rest naturally in positions that give them support.

Now relax, let the tension flow out of your body and your mind. Let your shoulders relax and let the tension flow down your arms, into your hands, and out your finger tips.

Relax, let go of the muscles of your abdomen, your legs, your feet, your toes.

And now, think of the muscles of your face. Let go of that frown which is caught in the muscles of your forehead. Smile, release the tension behind your eyes, around your throat, deep inside your chest. Breathe deeply as you rest in your chair. Let it support you. It really will, you know. . . .

Now turn your mind in quietness to God. Let his presence overtake you and possess you. Be still and know. Be still and know that God is near you. *Beneath* you. *Beyond* you. *Within* you. Be still and *know* that God is the good Shepherd, that he maketh you to lie down in green pastures of the spirit, and to rest beside the cool waters of the soul. Be still and know that God renews your strength and your hope, your health and your affections. . . .

Lord, we believe, help thou our unbelief. In the hour of rest our minds are quiet and we are renewed. Our spirits are made whole and we are at peace. We are still and know—know that thou art God our Father, Creator and Supporter, Physician and Friend, eternal, throughout the earth and beyond the earth, world without end.

A further study in the relation of faith and health will be published next week.

IT WASN'T RIGHT

ALL HER LIFE she enjoyed luxury and had shared it lavishly, she thought, with the less fortunate. In her home were many art treasures, among them none religious. Now she lay dying. For want of something better during her illness she took pictures from an old church calendar and had them placed on the walls of her bedroom, some framed, others not.

Calling my attention to them one day after I had read the Bible for her and prayed, she said, "It wasn't right not to have some pictures of my Lord around."

"No, and . . ." My words were cut short as she beamed, "But, He's always been in my heart."

"That's the best of all. Let's sing about it," I said to her. She followed falteringly, her face aglow.

Come into my heart, Lord Jesus,
Come in today.
Come in to stay.
Come into my heart, Lord Jesus.

SNYDER ALLEMAN

First Visit from Shirley Mae

By GRACE E. BERRYHILL

SHIRLEY MAE AND BOB listened attentively to the sermon. A few months before Shirley Mae would have heard little of it. Now it had meaning for her. Bob had helped her get interested in worship. Now she was glad and thankful for the privilege of being in a church.

During the announcements the pastor had asked several members of the congregation to meet him in the Sunday school room after the service. Shirley Mae had not been surprised to hear him call her name and Bob's. She had known a brief moment of panic, had shot a questioning look at Bob. His lips had formed one word—"visitation."

Shirley Mae knew the church's policy of sending out visitors to the homes of the members on various occasions. She knew they went out "two-by-two." She had confessed to Bob that she would be scared to go out as a visitor for the church because she felt so inadequate.

"God never lets His servants down," Bob asserted. "We'll ask the pastor to let us go together. I'll do the talking."

Shirley hoped the pastor wouldn't mind when they asked to go out together. She knew that people around the town knew that she had gone to church for two years just to see Bob. She had rather boasted about it to her friends. . . .

When the service ended the pastor joined the little group waiting for him. He explained that this was to be a visitation to remind some of the members that the Lord's Supper would be administered in two weeks. Attendance at communion had not been large since Easter and the pastor hoped to renew the spiritual life of his flock.

Plans for the campaign were made and the meeting closed with prayer for its success. Shirley Mae and Bob found themselves outside with a small packet of cards. On the cards were the names and addresses of those on whom they were to call.

Bob and his wife got in their car. "Remember your confirmation?" Bob asked. She nodded. "Remember when the pastor prayed, 'The Father in Heaven, for Jesus' sake, renew and increase in thee the gift of the Holy Ghost, to thy strengthening in faith, to thy growth in grace, to thy patience in suffering, and to the blessed hope of everlasting life'?"

"To thy growth in grace," quoted Shirley Mae. "Bob, I almost didn't grow in grace. It scares me."

"This commission is a means to that end," he explained. "Also to thy strengthening in faith. Wait until you see the results."

Shirley Mae started looking at the cards. "Bob, we have old Mrs. Hastings. I've heard mother say no one wants to call on her. She is so disagreeable. She almost never comes to church. I know I can never talk to her."

"We'll do our best."

Mrs. Hastings answered their knock with a cold, "Yes, what can I do for you?"

"We are from the church," Bob began. Perceptibly she stiffened.

"What do they want now?" she snapped. "Haven't I given enough? I gave a hundred dollars last year, plus—mind you—$25 for that overseas relief."

"Lutheran World Action," Bob supplied. "But we aren't talking about money this time."

"Then what do you want? I have nothing else to give."

"We want you. God wants you. It is wonderful that you give freely but even if you give thousands but don't give *yourself*, you haven't gone the whole way."

Shirley Mae said tenderly, "There is a pew in the church that only you can fill."

"Who are you young people?" she wanted to know. "No one else has ever made a statement like that to me. All anyone else ever came for was money."

"We are Mr. and Mrs. Robert Hannon. We know you have money and we think it is wonderful that you give to the Lord's work. What we want is to see you in church with the joy of salvation in your eyes. Won't you come next Sunday and again in two weeks for Communion? We'd be delighted more than you know," said Bob.

"We'd still want you, and God would too, even if you hadn't a penny," said Shirley Mae, and then confessed, "I have only recently learned the joy of serving Him. And believe me, it is the greatest joy one can have."

"Do you mean you really are interested in me instead of my money?" She didn't seem to believe it.

"Really. Because God is too," Bob assured her.

"I'll try it. I'll come. If I feel welcome I'll come often."

Outside Shirley Mae said, "Poor soul. She's lonely. We must make her feel welcome, Bob. We just must. I'm so glad we were sent here."

✠

The Zulas are right. It isn't good form for Full Belly Child to advise Empty Belly Child "Be of Good Cheer."

ALLAN A. HUNTER, *The Audacity of Faith*, Harper

✠

A CHILD'S DECISION

We found it among the things that mother had treasured over the years—the little red box which had been my "mite box" when a small child.

As I sat holding it a flood of memories swept over me. One especially stands out as important. I had learned and copied tithing from an older sister and took it seriously. One day a neighbor gave me a penny for posting her letter. Then came the problem. How could I put a tenth of that penny into my mite box? I can still picture a 10-year-old sitting holding the penny and trying to decide what to do. At last, one of the most important decisions of my life was made. I popped the whole cent into the box.

Since that experience it has never been a problem to put God's part aside. It has always been possible to live on the remainder. There has always been something, however small, for every legitimate call.

JENNIE L. OBERLY

Personal Problem Clinic

Catholic boy friend

QUESTION: I am 15 and a sophomore in high school. I have been going with a very nice boy. What worries me is that he is a Catholic. I like him very much, but I don't want to make a mistake. My mother wants me to stop going with him, but I have been afraid to do it for fear I may not be able to find another boy friend.

REPLY: At 15 you are too young to be taking love affairs very seriously—too young to be "going steady." And you are getting a bad start by going with a Catholic boy. I am not questioning his character or other qualities, but the very fact that he is a Roman Catholic is dangerous when the marriage question is involved. The unfair treatment which the Catholic church gives to the Protestant partner in a mixed marriage should make any thinking person stop and reconsider.

Drop this boy as soon as you can—do it courteously, but do it. If you continue with him it will become increasingly difficult to give him up. Love—even early love—has a way of binding two people more and more closely, until it becomes real pain to break off the companionship.

If you have a reasonable number of good qualities, you will not be without desirable boy friends very long. Then go with a variety of boys before settling down, and don't be in a hurry about finding a prospective mate. You can do a great deal toward assuring your future happiness by using your years of dates and courtship carefully and wisely. The more you have in common the better it will be for both you and your future mate. "Take it easy."

Misplaced zeal

QUESTION: My neighbors have two children, a girl of 21, and a boy of 15. The daughter is idolized by both parents, and her mother cherishes big social ambitions for her. Both father and mother seem determined to get her married into wealth.

The boy, however, doesn't rate very high with the parents. They feel that he is wayward and that he can fend for himself. The boy has become a problem wherever he goes—in Sunday school, public school, and other groups. He seems to take great delight in breaking rules and making a show of himself. This sort of behavior has irritated his parents—especially his father—and they are taking the attitude that he is no good. Their treatment of him is in line with this idea.

REPLY: What a performance! It seems impossible that parents should be playing up to money so long after the emptiness of wealth has become obvious. It would be funny if it were not so pathetic—possibly tragic. Romance and marriage need to be based on intense devotion, along with worthiness, good traits, and real capacities, rather than on some papa's bank account. If money comes along with desirable qualities, it is O.K. Without them, it is "fool's gold."

These parents are misdirecting their aspirations and efforts. They need to come down to earth, take a good look at realities, and deal with both children in a more realistic, constructive way. Both deserve a different brand of co-operation.

Despite his antics, the son needs understanding, sympathy, and helpfulness. These things require time, patience, and effort. No parent can justify neglect to the point of forcing a child to bid for attention through off-center behavior and making himself a nuisance to others. They should at once revise their outlook and start working their way back into his confidence, and help him to rediscover the way he has lost—wholesome attitudes and acceptable behavior.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce Street, Philadelphia 7, Pa.

THE SHEPHERD GOD

A Study of Psalm 23

By JOHN SCHMIDT

THIS IS THE best-loved of the psalms, for its simplicity bridges with ease the chasm of the years and of changed circumstances.

"The LORD is my Shepherd"—this is the foundation. How secure it is. The awesome name of *"Jahweh"* recalls the great events of the Exodus, of God's guidance and care of the nation. So holy, so mighty is he that the Jewish believer hesitated even to pronounce his name. And *he* is my Shepherd. The Ruler of the world places his strength and wisdom at my service!

My first proof lies in this, that he leads his sheep to good pasture. That requires forethought, as well as knowledge of the needs of those entrusted to his care. No need may take him by surprise—nor does it, "for your heavenly Father knoweth that ye have need of all these things."

We can trust the Shepherd. His consideration is revealed in the words "to lie down"—this is no hurried trip that permits us only a snatched mouthful. This is a peaceful pasturage where we can really enjoy the richness of his gifts.

PALESTINE HAS a hot, dry climate. Its average is only 12 inches of rain annually. In the rainy season water can be found in wells, but in the dry season these must be reserved for humans. Many mountain streams are also dried up. The Jordan has abundant water, but in many places it drops rapidly and its waters flow fast. Sheep venturing into its current might be swept to death.

That is why shepherds, even today, leave their flocks in the care of a few watchmen, while the greater number go with shovels to the riverside. Then they dig a ditch into which the river water can back up. There the sheep can drink safely, "beside the still waters." Just so, says the Psalmist, does God refresh and restore our bruised spirits.

The Palestinian shepherd does not drive his sheep, but leads them along paths he knows well. He makes no mistakes; his flock goes along "right paths" because they are the paths the shepherd follows.

We tend to slip quickly over the concluding portion of this sentence, but it will pay us to look closely at the words "for his name's sake." I heard Stephen Haboush, who had been a shepherd in Galilee, tell of the day when his uncle, who had been the head of the family since his brother's death, called him to care for the family flock. First he reminded him of certain neighbors who were careless and slovenly in handling their sheep and of certain others who were famed throughout the locality for the wise handling of their flocks. And then he added, "I want you to take such good care of this flock that we shall have the fattest and cleanest sheep in the land, for our name's sake." The family's reputation depended upon his faithfulness.

How daring is David's word! God's reputation is at stake. He *must* lead us into right paths "for his name's sake." Could assurance be made more sure?

EVEN WHEN he guides "through the valley of the shadow of death, I will fear no evil." There were many such dark and threatening valleys in mountainous Palestine. The shadowy places behind the giant boulders formed natural hideouts for robbers or beasts of prey. There was danger, actual or potential, all about. Even here the sheep feared no evil. Why?

First, because he knew from experience that his shepherd would not lead him into unnecessary danger. Darkness and danger were there, but they lay on the road to greater pastures. It was not a blind alley, nor a destination, but only a path that led to the desired goal. Even more important was the shepherd's presence. "Thou art with me." No danger can separate us from him. No darkness can deprive us of his presence.

Biblical religion does not attempt to minimize the threatening valleys through which we must go, but it does assure us that God shares every experience with his own. His love goes with us, even into "the valley of the shadow of death."

THE SHEPHERD carried two sticks. The staff was five or six feet long. The rod was only half that length, but heavier. With the staff the shepherd, as he led his sheep, could clear the path of his flock of sharp stones, snakes or animals that might be lying in wait. If it should be necessary he could use his weighted rod to destroy the more dangerous before they could injure his sheep.

A modern traveler in Palestine saw a sheep with its leg severely bruised, lying near its shepherd. Inquiring the cause, he learned that it was not due to an accident but to the deliberate blow of the shepherd's rod. He protested such wanton cruelty, only to be told: "This sheep would not listen to my call. Time after time he wandered off in the wrong direction and was lost. Had that continued he would certainly have fallen victim to a wild beast. But since he was crippled, he has depended upon me for food and drink. In a few days he will have recovered, and there will be no sheep that will stay as closely to my side."

This does not explain all the suffering we must bear, but are there not times when God's stubborn sheep will learn in no other way? But of this we may be sure: whether his staff and rod correct or protect us, the Shepherd uses them because he loves us.

SOME THINK that with verse 5 the scene changes to a royal banquet hall, but it need not be so understood. In the evening, after a day of wandering, the flock is gathered closely about an evening fire. In the darkness are the enemies of the sheep, foxes, wolves, bears and hyenas, but they are held at bay by the flames. The sheep eat safely from the shepherd's provision.

He looks his sheep over, to see if they have been bitten or bruised. Into the wound he pours soothing, healing olive oil. Every wound, every sheep concerns him. Then into a rough basin, hewn from a rock, he pours water, so much water that "my cup runneth over." This Shepherd provides surpluses!

Since such a Lord is my Shepherd, can it be otherwise than that "surely goodness and mercy shall follow me all the days of my life"? God does not leave his work half-finished.

AFTER A TIME the shepherd takes his flock away from the mountain slopes and the valleys. The road is a strange one, but the same Shepherd leads the way. He is trustworthy, so why should his sheep be afraid? Ahead of them is the fold, prepared for his sheep. There "I will dwell in the house of the Lord for ever."

Face to Face with Jesus

The Man From Nazareth: As His Contemporaries Saw Him. By Harry Emerson Fosdick. Harper. 282 pages. $3.00.

While this is not a book of sermons it is unmistakably a book by Dr. Fosdick the preacher. The author's familiar topical style is used to advantage to present a broad and illuminating picture of the man Jesus. In the first chapter the average reader may feel there is an undue amount of special pleading as Dr. Fosdick sets forth the evidence for "A Real Man, Not a Myth." However, this material is both helpful in summarizing some of the conjectures which have been advanced to explain or to explain away the Man of Nazareth, and, at the same time it serves as a cornerstone which gives point to the data assembled in the following chapters.

In the prologue Dr. Fosdick tells what he aims to do. "This book," he writes, "is an endeavor to try an indirect method of approach. To project ourselves into the self-consciousness of history's supreme personality may be beyond our power but to see from the inside the way the Pharisees and Sadducees felt and thought, to put ourselves into the places of first-century outcasts and sinners, women and children, patriotic nationalists, believers in God's world-wide kingdom, and even the first disciples, is far more within our range. . . . We might at least see Jesus as they saw him and achieve a composite portrait of him as these varied folk, friendly and hostile, looked at him."

That is exactly what this book does and does excellently. The New Testament is the main source of the references, but in addition the author has assembled an abundance of relevant evidence from scholars such as Abrahams, Klausner, Manson, Montefiore and Moore. Theological doctrines, for the great part, are either side-tracked or abruptly derailed. The title must be taken seriously for the author stays faithfully with it.

This book is profitable reading and excellent within its scope. Every reader will question some of Dr. Fosdick's assumption and assertions. But for clarity, relevance and persuasiveness this book is "tops."

WILLIAM VAN HORN DAVIES.
Harrisburg, Pa.

Preacher with Convictions

The Wisest Fool and Other Men of the Bible. By Clarence E. Macartney. Abingdon-Cokesbury. 191 pages. $2.

Dr. Macartney, well-known pastor of the First Presbyterian Church of Pittsburgh, has written many books. His latest, *The Wisest Fool,* is a book of sermons, biographical in content. For each sermon theme he has selected the life of a well-known Bible character, beginning with Solomon and concluding with Judas Iscariot.

The author has the fine ability of bringing these ancient characters into modern light and understanding. The sermons are made doubly interesting by many glimpses into history, and by many apt illustrations. The sermons commend themselves for spiritually profitable home reading by the family. They will stimulate the devotional moments of any Brotherhood meeting, and for Bible characters studies in any Luther League.

For ministers of today preaching the Gospel in our ultra-modern age, a good book of sermons is a searchlight on their own preaching. There is much preaching of "ethical sermons," "social Gospel sermons" and even sermons on economics that reveal a want of vigorous, dynamic, redeeming faith. These sermons of Dr. Macartney are rich in deep conviction, eloquent in evangelical zeal, inspiring in their loyalty to the Word of God and to our Saviour Jesus Christ.

O. GARFIELD BECKSTRAND
Rockford, Illinois

Courage

Cardinal Mindszenty. By Bela Fabian. Scribner. 207 pages. $2.75.

This gallant defense of Hungary's Cardinal Mindszenty is an impressive tribute to a man of heroic convictions by a Jewish compatriot. It is interesting to note how Mindszenty's "proletarian" origin and the pressure of circumstances forced this prince of the Roman Church to use against totalitarian powers such arguments as are clearly recognized as the intellectual ammunition of those central European Protestants, who for centuries past fought against an oppressive Roman Catholicism in the Danube Valley.

The conspicuous absence of references to any events but those of the most recent Hungarian religious past seem to indicate that this uncomfortable thought may have occurred to Mr. Fabian as well. It is, furthermore, quite inconceivable that the author, who presents Cardinal Mindszenty as the champion of Hungarian religious freedom for all, would have missed the opportunity to present some official co-operative effort between Cardinal Mindszenty and the large Protestant groups of Hungary against their common enemies. The total absence of such evidence raises justifiable doubt as to Mindszenty's all-inclusive interest in religious freedom.

Even with such reservations, the story of Cardinal Mindszenty's martyrdom is a moving account of a man of godly convictions, who, within the narrow limits of his own church, was given the opportunity to fight the good fight for conscience' sake.

Cleveland, O. ANDOR M. LEFFLER

Stories that Teach

Thirty Stories I Like to Tell. By Margaret W. Eggleston. Harper. 140 pages. $1.50.

Something old, something new is found in this collection of stories. Some are entirely new. Others have been told and retold by this master of story-telling. Such is the story of Jimmie Stand-by, the little Labrador boy who was given this name by the great Dr. Wilfred Grenfell.

These stories have been chosen for their didactic, rather than literary value. In the main they are stories of people who overcame obstacles, of the triumph of spirit over circumstance. They are probably most useful with young people or adults, for while the central character is often a child, the point of view is adult.

St. Petersburg, Pa. CATHERINE HERZEL

Stories that Preach

Story Sermons and Plans for the Junior Church. By Marian Walter Gannaway. Abingdon-Cokesbury. 154 pages. $2.

To teach and train younger children in worship one must use methods and materials adapted to them. Several ways have been tried, but the most successful appears to be the junior church. In using this form it must be remembered that it is a church, and the lambs are fed on "the milk of the Word."

Mrs. Gannaway has had considerable experience with this and her book is grounded on that experience. It may be called a "how to do it book." There is a chapter on "Planning the Junior Church," filled with good suggestions. There are 43 well-told children's story sermons, grouped around general themes. One section on "The Commandments for Children," however, contains only six.

Anyone dealing with children will find the book filled with valuable suggestions. And since all love stories, others will find it useful also. W. R. SIEGART

Reading, Pa.

Existentialism

The Philosophy of Existence. By Gabriel Marcel. Philosophical Library. 96 pages. $2.75

There may be a few readers of THE LUTHERAN who are interested in the philosophical movement that this little book describes. Gabriel Marcel is the leader of the Christian Existentialist School in France. In this work he traces not only his own philosophical development but also offers a critical analysis of the theories of Jean Paul Sartre.

Philadelphia BENJAMIN LOTZ

$90,000 in California

Recently dedicated in Huntington Park (California) is the new St. Luke's Church, built at a cost of $90,000 and located within three blocks of the heart of the business district.

The ideal location placed some building restrictions on the planners, but proved a blessing in disguise. Careful attention was given to all details to make certain each square foot of space was utilized to the fullest.

Organized on Reformation Day in 1921, St. Luke's has had three pastors—the Rev. John A. M. Ziegler, the Rev. Herbert J. Weaver, now pastor emeritus, and the present Pastor Charles P. Smith.

The church is not large, but is outstanding because of the contemporary character of its design (*see cut below*). The congregation and pastor realized that

"modern" churches may not frequently be received too well in some church circles, but felt that in this building they were providing "some further impetus away from the pedestrian traditionalism so prevalent."

HUNTINGTON PARK'S ST. LUKE'S
. . . in the heart of things

Joint Festival

Members of St. Paul's Church, Madison, Ind., and Hunters' Bottom Church in Kentucky, held a joint Harvest Home festival in October. Unique feature of the service was a sermon in German by Dean E. E. Flack, of Hamma Divinity School, Springfield, Ohio.

Many former German Lutherans attended the service, including three members of a confirmation class of 63 years ago.

The parish has given four sons to the ministry: Charles Schnabel, Herbert N. Gourley, Benjamin Lotz, Edwin J. Detmer.

Hazelton Anniversary

The 75th anniversary of Trinity Church, Hazelton, and the 25th anniversary of Pastor H. Clay Bergstresser were observed simultaneously early in October. All living ministerial sons of the congregation—Pastors M. Stanley Kemp, Paul S. Wagner, Edward P. Turnbach, Charles Staub—participated.

Messages were received from Allentown (Pa.) Mayor Donald Hock, Central Pennsylvania Synod President Dwight F. Putman, Philadelphia Pastor Ross Stover, and others.

Only two pastors have served Trinity—Dr. John Wagner (50 years) and Pastor Bergstresser. The congregation presented their pastor with a check, many gifts of appreciation, including a wire recorder.

Centralia Dedication

Members of Immanuel Church, Centralia, Wash., recently dedicated their new church, located some distance from the building in which they have been worshiping for 24 years.

Participating in the ceremonies were: President L. H. Steinhoff of the Pacific Synod; Dr. Fred T. Lucas, pastor of Immanuel for the past 29 years; and the Rev. Herman Lucas, pastor of St. Matthew's Church, San Francisco, a brother of the pastor loci.

Constructed of pumice stone, the building was begun in August of 1948. Much of the work was done by members of the congregation. The nave of the church is in rustic style.

FINLAND SAYS "WELL DONE!"
. . . to American Churchmen

Churchmen Recognized

Recently, the Finnish Government presented awards for "outstanding service in church relief and reconstruction activities" carried on by the National Lutheran Council.

Recipients of the awards, presented in Chicago by Finnish Consul Ernest Knuti (left) are: left to right—Dr. Paul C. Empie, executive director of the National Lutheran Council; the Rev. John A. Scherzer, secretary of the Council's European Desk; Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation; and Dr. S. E. Engstrom, executive director of the Board of American Missions of Augustana Lutheran Church. Looking on is the Rev. Ahti Auranen of the Church of Finland. The awards were made for outstanding service in church relief and reconstruction activities carried on in Finland by the National Lutheran Council.

Pelikan to Concordia

Dr. Jaroslav J. Pelikan, a member of the Valparaiso University faculty since 1946, has been appointed instructor in Systematic Theology at Concordia Seminary, St. Louis.

Dr. Pelikan appeared on the Gettysburg Seminary Week program last spring, was one of the most popular speakers.

He has traveled widely throughout the United States, lecturing.

Dudde Honored

Dr. John H. Dudde (*see cut below, right*), pastor of St. Paul's Church, Liverpool, N. Y., for the past quarter century, was recently honored by his congregation.

Present for the reception and ceremonies were: the Rev. William Dudde, who recently returned from Argentina after seven years there as a ULCA missionary; Mrs. Alfred Gysin, of Argentina, mother of Mrs. Dudde, shown holding her 22-month-old Norma; Mr. Gysin and Mrs. Dudde.

The Gysins had just recently returned from a trip to Switzerland. They have given the church (1) their youngest daughter as wife of Missionary Dudde; and a parcel of land in La Falda, a mountain resort in Argentina, for the purpose of construction of a Lutheran home for asthmatic children.

Since the ceremony in Liverpool, the Gysins have sailed for South America. The Duddes will stay in Liverpool with his parents while the missionary-on-furlough studies foreign religious journalism.

First and Last

When members of Christ Church, Roanoke, Va., prepared to move from their old church building in suburban Virginia Heights to their new $200,000 home in Grandin Court, they did so realizing

FAMILY REUNION; SILVER ANNIVERSARY
. . . before departing, a party

that they would be leaving rich memories in the old structure.

Particularly significant to charter members of the 18-year-old congregation was a meeting of the building's *first* and *last* pastors—Dr. Oscar Blackwelder, now pastor of Reformation Church, Washington, D. C., and the Rev. Frank K. Efird, present pastor (*see cut above*).

Dr. Blackwelder was pastor from 1920 to 1925, helped build the church used by Christ Church members for 19 years. Pastor Efird has been pastor since Jan. 1, 1946.

Frease Accepts

Luther League of America President Roy Henrickson has announced that Executive Secretary Joseph Frease, issued a call to continue in that post at the Roanoke convention this summer, has decided to continue his service beyond the time specified in the original call, which term would have terminated his services at the end of 1949.

The Executive Committee of the LLA meets in Philadelphia Nov. 10-12.

Briefly Speaking

It was purely coincidental, maintains *The Salem Lutheran*, of Fremont, Nebr. When Pastor Ernest W. Switzer preached his farewell sermon, he used the theme "Feed the Church of God." Since the service was broadcast over Radio Station KORN, the bulletin board announcement read "Feed the Church of God on KORN."

Street scene: young couple, taking turns snapping pictures of each other standing in front of the sidewalk bulletin board at Grace Church, Philadelphia. In bold letters, sermon text read, "A Day of Blessed Memories." Appropriately, the couple left the spot to enter Pastor Ralph Wagner's study to arrange details for their wedding.

Newsmen were hounding Scientist Albert Einstein, seeking his opinion on "what type of weapon will be employed in World War III?" The famous physicist was reluctant; he hadn't the faintest idea. However, he would be glad to predict with certainty the weapon to be used in World War Four! As scores of pencils poised ready for his answer, Einstein said simply: *"Rocks!"*

The newest publication in the ULCA, the Luther League of America's "League Link," has been placed in the mails. Volume one, number one, includes news of the Roanoke convention plus an informative "How to Start Operation Spiritual" by Associate Secretary William J. Ducker. The four-page quarterly will be distributed to all pastors, synodical league officers and presidents of local Luther Leagues.

A member of Trinity Church, Meadville, Pa., is making history these days with a new court record plan inaugurated in Crawford County courts. Harold S. Miller is pioneering in using disc recordings to obtain spoken records of court trials. It is believed to be the first new development in recording courtroom testimony in the last 39 years. Four microphones (for judge, witness stand, counsel, and for court reporter) feed the sound to a master cylinder behind the scenes.

The State of Pennsylvania has the highest church membership (2,268,813) of any of the United States; also reports the largest number of Sunday schools (10,695) and the highest number of Sunday school enrollees (1,851,478).

Wisconsin U. Center

More than 1,000 visitors streamed into the new Lutheran Student Center at the University of Wisconsin, Madison, when dedication services were held last month. Built of stone, and costing $140,000, the Center will be the heart of student work performed among National Lutheran Council students of the state. The building contains a fellowship hall, which can accommodate 240 for dinners, offices for Student-pastor Henry A. Hetland, the secretary, a central lounge, a five-room apartment for the pastor's family, and a small chapel which can hold 50 persons.

Speaker for the occasion was Dr. Morris Wee, executive secretary of the Student Service Commission, and president-elect of Carthage College.

Co-operative work among National Lutheran Council students marked its 10th anniversary in a special dinner-meeting Oct. 12.

Carthage Singers

The Carthage College Singers, a 37-voice *a cappella* group, will tour 11 cities this month to present a program of sacred music in United Lutheran churches.

Members of the choral group have been selected from the college's 60-member choir by Prof. Elmer Hanke, director.

The Singers' itinerary is as follows: Nov. 10, Beardstown, Ill.; 11, Mt. Carmel, Ill.; 13, Evansville, Ind.; 13, Louisville, Ky.; 14, Centralia, Ill.; 15, Steeleville, Ill.; 16, Murphysboro, Ill.; 17, Anna, Ill.; 18, Cairo, Ill.; 19, Hillsboro, Ill.; and 20, Springfield, Ill.

Frat Men Tops

Roanoke College fraternity men have been rated *first* in the United States for scholastic standing, according to a survey just released by Colonel Ralph W. Wilson, scholarship counselor for the National Inter-fraternity Conference.

The rating came as a result of Roanoke's having every fraternity attain an academic record higher than the average for all men students.

The name *Roanoke College* heads the current conference list of three colleges admitted to what Colonel Wilson calls the "most exclusive scholarship club in America."

Texas Record

Texas Lutheran College, Seguin, Texas, began its second year as a four-year college with the largest enrollment in its history. A total of 336 students have enrolled for the fall semester, an increase of approximately 20 per cent over the 194[illegible] fall semester.

N. Y. Central Menus

Alumni and friends of Wittenberg College who traveled to and from Springfield, Ohio, via the New York Central System for the inauguration of Dr. Clarence C. Stoughton and the homecoming festivities Oct. 20-22, ordered their meals from menus featuring Wittenberg.

The New York Central placed in dining cars for three months starting about Oct. 17 menus which carried a drawing of Myers Hall on their front cover and two campus pictures, the Alma Mater song and a brief sketch of the college on the back cover.

Hamma Record

Enrollment of 25 new students at Hamma Divinity School, Springfield, O., has increased the student body to 75—largest number of seminarians in the 105 years of theological training at Wittenberg.

GEORGIA-ALABAMA

Synod Approves $27,000 CHEY Goal

MEMBERS of the executive committee of the synod met in Atlanta recently, approved the synodical CHEY goal of $27,000, promptly appointed St. Paul's (Atlanta) Pastor John L. Yost, Jr., as synodical director.

PASTOR DONALD R. POOLE, who went to Albany, Ga., Sept. 1 as a board missionary, held the first service Oct. 9. He plans organization of a congregation early next year.

PASTOR WALTER C. DAVIS, JR., board missionary in Tuscaloosa, Ala., has resigned to accept a call to Unity Church, St. Louis, Mo.

CHURCH OF THE REDEEMER, Macon, Ga., will be self-supporting by January. Having already adopted a mission project in South Macon, members have an option on new church property. Services are conducted by Pastor H. D. Kleckley.

MRS. C. K. DERRICK, of Atlanta, was re-elected president of the synodical Women's Missionary Society at the 35th annual convention in St. James' Church, Brunswick, Ga., last month. Other officers re-elected included: Mrs. Raymond D. Wood, Savannah, vice president; Mrs. Albert Frey, Augusta, recording secretary; Mrs. E. W. Thorpe, Savannah, treasurer; Mrs. H. W. Boozer, Atlanta, statistical secretary.

St. Paul's Church, Mobile, Ala., is the first congregation in the synod to place "The Lutheran" in every member's home. The Rev. Hugh E. Baumgartner is pastor.

MESSIAH CHURCH, Decatur, Ga., will become self-supporting the first of the year as to salary aid, and is in the midst of a building program. The congregation is building a Gothic chapel, of Stone Mountain granite, and hopes to have use of it by spring.

AT REDEEMER CHURCH, Atlanta, plans for a new church are taking final shape. They are to be presented to the congregation for approval this month. $145,000 is now in the building fund.

PEACHTREE ROAD CHURCH, Atlanta, has called Dr. Charles E. Fritz as pastor. Dr. Fritz has been serving the newly organized congregation as a board missionary, has accepted the call, effective Jan. 1.

AN EXTENSIVE renovation program has been completed at Ascension Church, Savannah, with a series of dedicatory services scheduled last month. Participating were: ULCA Secretary F. Eppling Reinartz, Southern Seminary President John L. Yost, Georgia-Alabama Synod President C. A. Linn, Ministerial Sons—Pastors W. C. Schaeffer, Jr., J. E. Harms in absentia, Blacksburg (Va.) Pastor John H. Koch, Jr., and Pastor George F. Hart, of Jacksonville, Fla.

THE REV. JOHN A. SANDERS, pastor of Holy Trinity Church, Elberton, with the help of the synod and the Student Commission of the National Lutheran Council, is holding services in Athens, for the benefit of the Lutheran people there, and for the Lutheran students at the University of Georgia.

DEWEY L. HEGLAR

NEW JERSEY

Important Date Set for June 20

CAMDEN—June 20, 1950, is the date set for the constitutional convention for the

Pastor George Beiswanger and members of St. Paul's church council, Metropolis, Ill., are shown at groundbreaking ceremonies last month. The old church is to be razed to make room for a new $75,000 structure, to be completed in 1950

Trinity Church, Miles, Texas, was recently dedicated by Texas Synod President Lewis P. Speaker and Pastor E. Rowoldt, who is observing the 25th anniversary of his ordination. Local labor built the structure for $21,000; it is appraised at $45,000

formation of the New Jersey Synod of the ULCA. The three conference groups will assemble in Trenton according to the plans of the Ways and Means Committee.

"If you disagree with any phase of the proposed Constitution, write it out and send it to the committee," was the admonition given by the secretary of the committee, the Rev. C. Donald Heft, at the fall retreat of the New Jersey Conference of the Ministerium. All suggestions are to be forwarded to Dr. George R. Tamke, Union City, N. J.

Reformation services for the Camden area were held in the Evangelical Trinity Church, Camden, Oct. 30. The Rev. Warren C. Johnson, Nativity Church, Philadelphia, spoke.

Two centers for the Sunday School Workers' Rally in Southern New Jersey have been scheduled: Christ, Bridgeton, Nov. 9, 7:30 P.M.; Holy Trinity, Camden, Nov. 11, 7:30.

A two-manual pipe organ has been dedicated at Our Saviour Church, Haddonfield. Dr. George R. Seltzer, professor at Philadelphia Seminary, and Dr. Ralph P. Lewars, organist at Holy Communion, Philadelphia, participated. Chimes were dedicated in memory of Jacob L. and Catherine C. Heyd; John A. and Matilda D. Traub.

The fall retreat of the New Jersey Conference was held in Holy Trinity, Manasquan, Oct. 6. Participating were: Pastors William O. Moyer, Herbert W. Hagenau, and Robert Z. Wuchter.

Lutheran Youth Camp Board of Directors has elected Pastor C. D. Heft president of the board. Other elections were: Pastors Wilbur Laudenslager, West Collingswood, camp director for 1950; Louis Helldorfer, Woodbury, registrar; Mrs. John Mangum, Westville, secretary; and the Rev. J. Donald Schupp, Mt. Holly, treasurer.

The Lutheran Pastoral Association of Camden and Vicinity elected Pastors Martin Lehfeldt, Camden, president; H. Paul Schaeffer, Berlin, vice president; Thomas Lott, Runnemede, secretary; and Ralph J. Steinhauer, Maple Shade, treasurer.

$1,000 from an investment of $125 between January and September is the result of a Talent Campaign conducted by the members of Christ English Church, Bridgeton. The 100 twenty-five dollar bills were put to work; one person produced $75 from his talent. The campaign was directed by Pastor Walter Forker.

Here and there: Recent Zion, Riverside improvements cost $2,000. . . . At St. MARK'S CHURCH, Oaklyn, a $30,000 parish house was dedicated Oct. 6. . . . CHRIST CHURCH, Bridgeton, has dedicated 12 gothic type chandeliers. . . . PASTOR AND MRS. WILLIAM HINGKELDEY observed their 35th year of service to Christus Church, Camden, in September. . . . SEVENTIETH ANNIVERSARY of Epiphany Church, Camden, was celebrated Nov. 6. . . . A HOME for the superintendent has been added to the physical equipment of the Lutheran Home of New Jersey. . . . WORK has started on a new parsonage and parish house by members of Holy Trinity, Maple Shade. . . . AN ORGAN has been dedicated at Trinity Church, Beach Haven Crest.

RALPH I. SHOCKEY

NEW YORK

Evangelism Effort Opens in Queens

LONG ISLAND—Oct. 23 marked the opening of the evangelism effort in Queens County, when 36 United Lutheran churches assembled in evangelism institutes. Queens, the fastest-growing borough of the metropolitan area, contains many unchurched.

THE CHURCH is far more than a little band of pious people off on some side street of life singing ditties about heaven. It is rather the militant fellowship of those who work even as they pray "Thy Kingdom come . . . on earth as it is in heaven." In this spirit the Long Island Conference is sponsoring its second annual School of Community Relations. Under the leadership of representatives of management, of organized labor and of the church it is seeking to interpret and apply the distinctively Christian principles towards a just solution to current social and economic problems.

THE ANNUAL REFORMATION Festival, under sponsorship of the Lutheran Men of Queens, was held in St. John's Church, Richmond Hill, Oct. 30. Speaker was Pastor Robert F. Weiskotten.

A LONG MINISTERIAL LINE was continued unbroken Sept. 25, when the Rev. Charles Trexler, Jr., was installed as the first regular pastor of Good Shepherd Church, Roosevelt, L. I. The service was held in Christ Church, Freeport, and the sermon was preached by Dr. Charles D. Trexler, father of the new pastor.

Having completed over 50 years in the ministry, the Rev. M. G. L. Rietz, for many years pastor of St. Peter's Church, Brooklyn, has retired.

THE REV. GILBERT E. PRIESS was installed Sept. 27 as an assistant chaplain in the Triboro and General Hospitals of Queens.

ON OCT. 2 the Rev. Herbert D. Dichsen was installed pastor of Messiah Church, Greenpoint, Brooklyn.

A NASSAU-SUFFOLK Training School for teachers and church workers is being conducted in Christ Church, Freeport, during October and November. A registration of more than 150 is reported.

EIGHTY-FIVE delegates from all parts of the United Lutheran Church attended the 15th annual convention of the General German Conference held in Brooklyn, N. Y., last month. Highlight was an address by ULCA President Franklin Clark Fry, who pictured the status of the 1949 LWA appeal, describing the conditions created by the masses of uprooted people across Europe.

Participating in the two-day program were: Pastors Heinrich A. Kropp, Ernst Selman, Fred Foerster, Hans Heinrich Wolf, S. F. Friedrichsen, B. W. Pfeil, John Bauchmann, and E. Foehringer.

ROBERT F. WEISKOTTEN

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PENNSYLVANIA

Rhoads Heads Allegheny Conference

ALTOONA—The Rev. Luke H. Rhoads, pastor of First Church, Altoona, was elected president of the Allegheny Conference at the convention held in Holy Trinity Church, Berlin, Pa., last month. He succeeds the Rev. Walden M. Holl, pastor of First Church, Johnstown. During the past two years the conference has established two institutions on its territory: the Allegheny Lutheran Home for the Aged at Hollidaysburg, and Camp Sequanota, leadership training camp at Jennerstown, Pa.

Enthusiastic reports and an open forum on the two conference institutions were features of the convention program led by the Rev. George I. Melhorn for the camp, and by Pastor Rhoads for the Home.

On the program were: Synodical President Dwight F. Putman and Missionary Superintendent Calvin P. Swank; the Rev. Frank M. Brown, the Rev. Raymond F. Wieder, the Rev. G. E. McCarney, Mrs. R. T. Shilling, and the Rev. Paul O. Hamsher. "The Federal Council of Churches" was the subject of an address by Dr. G. Morris Smith.

"THE CHRISTIAN is called to a life of complete, absolute and holy obedience to the voice and will of God," the Rev. James Singer told 150 Luther Leaguers at the Altoona district Consecration Rally held in

Altoona MIRROR photo

Temple Church, Altoona, Oct. 7. A candlelight Installation Service (*see cut above*) was conducted by Pastor Paul O. Hamsher.

Officers installed were: Phyllis Christman, president; James Young, vice president; Helen Walker, secretary; Grant Gottshall,

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treasurer. Secretaries for the district include: Mrs. Betty Desch, Lorraine Foor, Paul Ulsh, James Kurtz, Peggy Williams, Fred Wagner, Andora Shaw, Eleanor Tobler, and Jennie Mae Kauffman. Pastor advisors are Paul J. Keller and Robert Lang.

TWENTY-YEAR-OLD Leondis Rudins, a Latvian DP, arrived in Blair county Sept. 17, to take up his work as helper on the farm of Mr. J. G. Bagshaw, a member of the Geeseytown Church. Mr. Rudins speaks German, Latvian, Russian and English. His father was a teacher in Latvia, was shipped to Siberia by the Russians and disappeared. Leondis has only one question that really bothers him. He began asking it the second day in his new home: "Can't you find a job for my mother?" She and a six-year-old brother are still in a DP camp in Germany.

OVER 100 were present for the first monthly youth night at Trinity Church, Juniata.

FOURTH CHURCH has opened the second semester of their weekly Hobby Night with an enrollment of nearly 200. Enrollment last spring was 168. PAUL O. HAMSHER

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PENNSYLVANIA

CHEY Meet Attracts Hundreds

PHILADELPHIA—Hundreds of laymen and pastors from the eastern section of the United States are attending the Eastern regional CHEY meeting at Holy Communion Church this week. Sessions will be held Nov. 8-9 at the church located at Chestnut and 21st streets in downtown Philadelphia. First Session is Nov. 8 at 1:15 P.M.

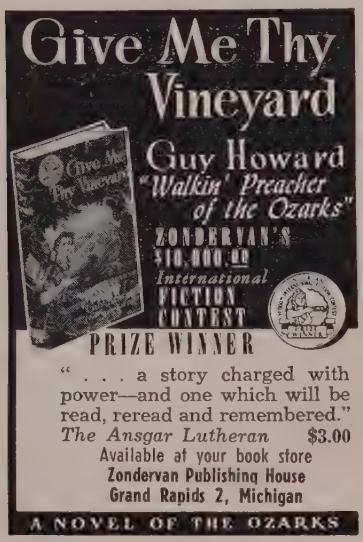
Highlight of the program will be an address (Nov. 9) by ULCA President Franklin Clark Fry. Other speakers and program participants include Dr. Henry Bagger, Executive Board member; Dr. Rees Edgar Tulloss, general director of CHEY, college and seminary presidents as well as synodical presidents from the eastern area.

TWELVE SISTERS at the Philadelphia Motherhouse were honored at a special Reformation Festival service Oct. 30. They included five who observe their 25th anniversary in the diaconate—Sisters Eda Ahlberg, Anna Cressman, Clara Knoob, Emma Tobias, and Bertha Scharmer; four who have been in the service 40 years—Sisters Bertha Mueller, Marie Munx, Marie Koch, and Emilie Goldhagen; and three who are observing 45 years in the diaconate—Sisters Johanna Hertel, Elizabeth Heun, and Lina Kaeppel.

HAROLD C. SNYDER was elected president of the Lutheran Social Union at the annual meeting held at Hotel Sylvania Oct. 17. He succeeds Harry J. Schmidt as head of the 55-year organization. Others elected include: Vice Presidents Edward R. Reardon, Bertram M. Wilde, and Leonard C. Ashford, Secretary Richard Sutcliffe; and Treasurer Craig Esterly. Named to the executive committee were: Harry Hodges, Raymond Heuges, James MacFarland, Julius Hoffstetter, and Ralph Dietz, Jr.

Speaker at the meeting was Dr. Millard Gladfelter, member of the ULCA Board of Education and provost at Temple University. Dr. Gladfelter urged support of CHEY declared that the "temper of the church as a whole is that it will be successful!"

DR. G. ELSON RUFF, editor of THE LUTHERAN, was the speaker at the October meeting of the ELM Club of Philadelphia. Laymen attending the luncheon session heard him declare that Lutherans are coming into their own as a world influence. Reviewing pointedly events of the first half century in regard to the Lutheran Church the speaker saw hope for great strides in the second half.



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Over 230 Luther Leaguers attended the all convention of the Philadelphia District L at St. John's Church, Folcroft, last month. At an afternoon and evening session, the young people discussed departmental problems, arranged for winter and spring projects of the district.

Many congregations of this area conducted appropriate services last month on laymen's Sunday.

The Rev. Charles F. Trunk, Jr., pastor of St. Paul's Church, Lititz, was elected

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1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

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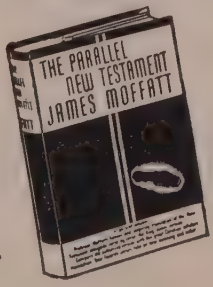

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president of the East Pennsylvania Conference of the Central Pennsylvania Synod at the annual meeting held at St. Matthew's Church, Philadelphia, last month. He succeeds the Rev. Martin L. Tozer, of Yeadon. Others installed include Vice President Hugh Yost, Temple Church; Secretary Henry B. Luffberry, Tabernacle Church; and Treasurer Robert Yeich, Reading layman.

The 200 churches of the conference have raised nearly $61,000 toward this year's Lutheran World Action goal, $117,000.

Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, speaks on "Today's Opportunities for Lutheran Social Action" Nov. 15 at 8:15 in Holy Communion Chapel, Philadelphia. Sponsored by the Lutheran Council for Peace and Social Action, the meeting will be under the direction of Pastor Arthur Yeagy, vice chairman of the group.

THE LANKENAU HOSPITAL, its Ladies' Aid Society and the children's hospital of the Mary J. Drexel Home were recipients of $5,000 each from the estate of Miss Ottilie Pahl. Messiah Church was given $2,000 for a "tangible gift in memory of Katharine Pahl and daughters." Bequests of $1,000 each went to Rivercrest Preventorium, and the Lutheran Orphanage in Germantown.

DECEASED

Lawrence R. Miller

The Rev. Lawrence R. Miller, retired pastor of the Ministerium of Pennsylvania, died in Bernville, Pa., Sept. 6. He was 75.

Born in Niantic, Pa., Dec. 4, 1873, Pastor Miller was educated at Muhlenberg College and Philadelphia Seminary, graduating from the latter in 1907. Ordained the same year

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y the Ministerium of Pennsylvania, he erved in Chestnut Hill (Lancaster County, a.) until 1912, when he accepted a call to ne Centerport parish in the Reading conference. He was pastor there for 36 years, ntil his retirement in 1948.

Surviving are five children: Lawrence E. Miller, Mrs. Marguerite Kalbach, Martin uther Miller, J. Edgar Miller, Mrs. Magdene Stause; a brother and sister, and five randchildren.

The funeral service was conducted Sept. 0 in Belleman's Church, Centerport, by Dr. . E. Fischer, president of the Ministerium f Pennsylvania, and the Rev. Victor Kronger, president of the conference.

Mrs. E. F. Reissig

Mrs. Dorthea Lang Reissig, widow of the ate Rev. Ernest F. Reissig, died in Buffalo, N. Y., Oct. 7. She was 87.

Surviving are seven children: Mrs. L. T. Henrich, Mrs. Robert Kayser, Buffalo; Mrs. Ernest Oswald, Gorham, N. Y.; Mrs. A. C. Schenck, Geigertown, Pa.; Mrs. Harold Van Westrienen, East Lansing, Mich.; Dr. Frederick E. Reissig, executive secretary of the Washington (D. C.) Council of Churches; and the Rev. Herman F. Reissig, New York City; 22 grandchildren and 38 great-grandchildren.

The funeral service was conducted Oct. 10

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CHANGES OF PASTORATE

ASSIGNMENT OF CHAPLAINS

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BENDER, JOHN R. From Hq. 3rd Bn. 38th Inf. Regt., Fort Sill, Okla. To Arm Security Agency, APO 757, c/o PM, Nev York, N. Y.

WOODS, JOHN O. From Camp Picket Va. To Hq. Frankfurt Mil. Post, Chap lain's Section, APO 757, c/o PM., Nev York, N. Y.

NAVY

HOLLAND, CHARLES F. From NTS Newport, R. I. To USS "Consolation. c/o FPO, New York, N. Y.

KLECKNER, JOHN M. From USS "To ledo." To Wing Chaplain's Office, Marin Corps Air Station, Cherry Point, N. C.

WEBER, OSCAR. From U.S. Naval Hosp Portsmouth, Va. To Naval Trainin Station, Newport, R. I.

ULC CALENDAR

NOV.

10. Board of Social Missions. Church Hous New York City.
10-11. Executive Committee Meeting. Luth League of America. Philadelphia, Pa.
15. Brotherhood Convention. North Ca lina Synod. St. John's Church, Salisbu
15. Brotherhood Convention. Virginia Syno Christ Church, Staunton.
15-16. CHEY Central Regional Meeting. C cago, Ill.
17-18. CHEY Western Regional Meeti Omaha, Nebr.
22-23. CHEY Southern Regional Meeti Charlotte, N. C.

DEC.

5- 7. Parish and Church School Board. Ph delphia, Pa.

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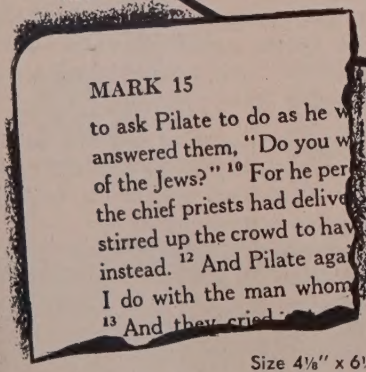
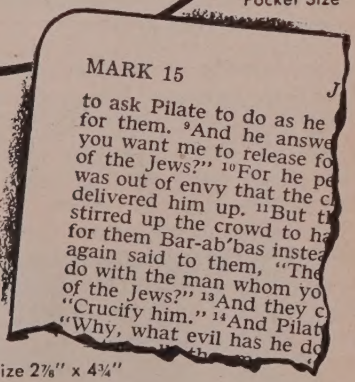


MARK 15

to ask Pilate to do as he w
answered them, "Do you w
of the Jews?" [10] For he per
the chief priests had delive
stirred up the crowd to hav
instead. [12] And Pilate aga
I do with the man whom
[13] And they cried

Actual Size

Vest Pocket Size



MARK 15

to ask Pilate to do as he
for them. [9]And he answe
you want me to release fo
of the Jews?" [10]For he pe
was out of envy that the c
delivered him up. [11]But t
stirred up the crowd to ha
for them Bar-ab'bas instea
again said to them, "The
do with the man whom yo
of the Jews?" [13]And they c
"Crucify him." [14]And Pilat
"Why, what evil has he do

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In conclusion . . . . . .

I HEARD SOME MEN say the other evening that Lutheran churches are usually on the back streets, and are often inconspicuous buildings that can't command attention. I don't know whether or not that's true. Certainly it's not true in many places.

These men said that this back-street situation is responsible for a lot of wealthy Lutherans leaving our church and becoming Episcopalians or Presbyterians. They want to be in churches with the highest possible social prestige. The big handsome building in a prominent location helps to attract their patronage.

By that time it was evident that those men were talking nonsense. Certainly it's true that a church should be built where people can see it rather than be hidden in an alley. And it's true that a church should be beautiful rather than ugly. But if you build a church to give people a sense of importance, you are building on a slippery foundation.

THE BUSINESS OF THE church is to stay close to the multitude. Two poor men are twice as precious as one rich man, according to simple arithmetic. Because each man is equally precious to God, and two are twice as precious as one.

Very often congregations that leave their humble church buildings on the side street and move into Gothic mansions on the avenue are before long ready to disband. Ordinary folk in ordinary clothes don't feel good enough to approach God and their fellow-Christians in luxury church buildings. The beautiful church is soon half-empty and can't pay its bills.

Already we Lutherans are too much out of touch with ordinary people. Many of our church people of the past have been industrious, well-behaved, and therefore successful. They moved up socially. Then came the temptation to separate themselves from less successful people. That's when some of them began to want prestige churches. They didn't all switch over to the Episcopalians, as the membership figures show. They helped finance expensive Lutheran churches.

I have no objection to rich people. Two rich men are twice as precious as one poor man, according to the arithmetic mentioned above. Every church should want rich and poor and everybody in between. Christians have to figure things according to the specifications for citizenship in the kingdom of God, not according to prestige value.

We should pray that we may have the restless, uncharted passion for souls which our Lord had when he mixed with publicans and sinners. There are countless hungry souls in every city and town who are afraid to come to our churches. They look up the store-front meeting places or join the drably dressed Holiness people or Father Divine's heaven.

A CHURCH WITH an expensive building on a fine street must be constantly aware of its danger, and work harder than other churches in searching the back streets for members. We Lutherans as we move away from our years as immigrant people under severe handicap in American society must consciously and eagerly seek out the poor and friendless, and not leave that assignment entirely to our social mission agencies.

Otherwise our membership growth will slow down to that of the churches some of our rich brothers have joined.

—ELSON RUFF

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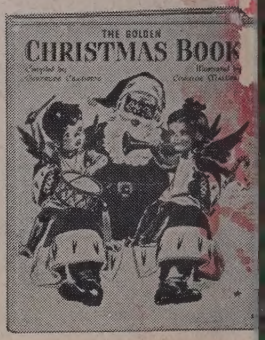

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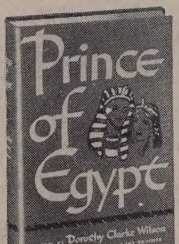

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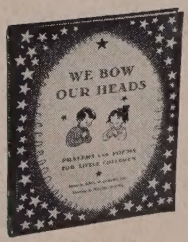

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